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PRIMITIVE OR OLD SCHOOL BAPTIST

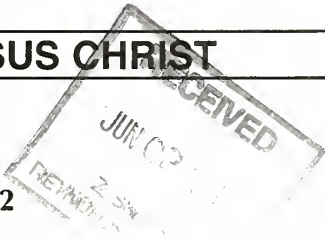
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Volume CXIX

January-February 1995

Number 1

THE RIGHTEOUS WILL NOT BE FORESAKEN (THE PROMISE OF GOD)

"I HAVE BEEN YOUNG, AND NOW I AM OLD: YET
HAVE I NOT SEEN THE RIGHTEOUS FORSAKEN, NOR
HIS SEED BEGGING BREAD." Psalms 37:25

"I WILL NEVER LEAVE THEE, NOR FORSAKE THEE.
THE LORD IS MY HELPER, AND I WILL NOT FEAR
WHAT MAN SHALL DO UNTO ME." Hebrews 13:5&6.

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J.M. MEWBORN, Editor

ELDER W.B. WILLIAMS

***A POIGNANT (TOUCHING) INCIDENT, RECALLED,
THAT TOOK PLACE A CENTURY AGO.***

"The foolishness of God is wiser than men; and the weakness of God is stronger than men." 1st Corinthians 1:25. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1st Corinthians 1:19, 20.

Our carnal minds cannot comprehend or reconcile, what appears to be, an inconsistency of the above quoted scriptures, and we would almost be ready to admit contradictions in them without the revelation of the Holy Ghost. "What," says one, "Does God have weakness?" "Does He have foolishness?" "I thought it is recorded in Revelation 19:6 that 'The Lord God omnipotent reigneth.'" Says he, "I thought omnipotent meant unlimited power, ability, or authority; almighty, etc." "How could God have foolishness when the Spirit by inspiration declared through Solomon, 'The thought of foolishness is sin.'" Proverbs 24:9. There can be no foolishness or sin, as it were, in God because it is recorded in Habakkuk 1:13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." How do we reconcile these scriptures? To say that God has "foolishness" and He used it (preaching) (1st Cor. 1:21) to save them that believe," says one, "I cannot grasp it!" We shall see how all of this is brought about. An excellent case at point will be cited below in perfect example in type and meaning.

I am aware of an incident that took place exactly one hundred years ago, during the year 1895, that will answer the above two questions. Surely, both the foolishness of God that is wiser than men, and the weakness of God that is stronger than men, relate to or have connections with His elect, chosen

people, here in the world. They are in the world, are not of the world. We shall see proof of this statement in the following incident that took place in the life of an Old School (or Primitive) Baptist elder minister by the name of Elder W.B. Williams. This illustration is acute in its description of the scene that follows, as it was told by Elder L.H. Hardy, who actually witnessed it, to my family years ago. It is my desire to leave it on record for future's posterity as it is true in its occurrence.

Elder Williams Burt Williams was born February 8, 1834, near Sharpsburg, Edgecombe County, N.C., and died June 11, 1912. He joined the Primitive Baptist Church at Upper Town Creek, Wilson County, N.C., about the year 1852, where he held his membership the rest of his life, a period of 60 years. He was commonly or informally called, as well as known as, "Elder Burt Williams" by his brethren and friends in his lifetime. Although ordained to the ministry he never baptized, as explained as follows.

The record says that Elder Williams was stricken with lameness at the early age of four years, from which he never recovered. My research has not been able to determine the exact cause of his lameness or affliction, whether polio, infantile paralysis, or something unknown and undiscovered in those days as to identity, or whatever, but he was a cripple all of his life. This disease left him with a badly deteriorated right knee cap. His appearance in this form and manner is best described by his biographer in the following excerpt:

"He was a faithful old soldier of the cross, and we all miss his services here, as well as his bright shining face, as he would come limping in to the churches. He was a cripple all his life. Many who knew him will remember that he had to walk with a stick in his right hand, while at the same time he had to hold onto his left knee with his left hand."

It was a sorrowful sight, we are told, to have seen him held in this decrepit, handicapped condition. He endeavored to walk. He would fall instantly to the ground unless he supported or propped himself up when he walked. Anyone who beheld him would immediately have an involuntary, instant feeling of sorrow and compassion that was truly heartfelt.

The account of this narrative goes back to the year, 1895, at the Old School Baptist Church at Hopewell, New Jersey, when the churches of the Delaware River Old School Baptist Association had convened that year in their annual session. Elder W.B. Williams, Moderator of the Contentnea Association, Elder P.D. Gold, Moderator of the Black Creek Association, and Elder L.H. Hardy from the White Oak

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

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MINISTERS WHO ATTENDED THE 1895 SESSION OF THE DELAWARE RIVER
OLD SCHOOL BAPTIST ASSOCIATION AT HOPEWELL, NEW JERSEY



First row, left to right: (seated) - (1st) Elder W.B. Williams, (2nd) Elder J.G. Eubanks, (3rd) Elder Ephriam Rittenhouse, (4th) Elder P.D. Gold, (5th) Elder L.H. Hardy. Second Row, left to right: (standing) - (1st) Elder T.M. Poulson, (2nd) Elder A.B. Francis, (3rd) Elder F.A. Chick, (4th) Dr. Johnson, (5th) Elder William L. Beebe, (6th) Elder F.J. Stone, (7th) Elder Benton Jenkins, (8th) Elder W.W. Merideth.

Association, had traveled together from eastern North Carolina to New Jersey as messengers and correspondents from these southern associations that year, 1895, to represent their bodies, respectively.

The details of the incident now continue in relating this account of Elder W.B. Williams and the Hopewell Old School Baptist Church when Woodrow Wilson, who later would become the 28th President of the United States and, who was, as a professor, teaching jurisprudence and political economy in Princeton University, Princeton, New Jersey, only a few miles from Hopewell, informed his class that their next day's lesson would be resumed in the Old School Baptist Meeting House nearby. His instructions to his class were for them to assemble at the meeting house door the next day at a designated hour, rather than in the usual classroom on campus.

Woodrow Wilson, who was born December 29,

1865, at Staunton, Virginia; and who was 39 years of age at the time (1895), had been raised in the south. He was the son of a dedicated Presbyterian minister whose pastorates bordered and intermingled in the States of Georgia, South Carolina and North Carolina with areas and communities in those days that were influenced and infiltrated with strong Primitive Baptist Churches and their families in these areas.

Being acquainted with the fact that the Primitive Baptist Church emphasized religious experience over man's academic research, the inspiration of the Spirit of God over the natural teaching of elocution to man, and a strict discipline in the church body upheld by the scriptures, he had informed his class of law that they would hear and experience the next day another kind of lesson, the qualities as I have just outlined at the beginning of this paragraph. However, he pointed out to them that there existed another wisdom and learning with its teaching that



(First) Hopewell Old School Baptist Meeting House, Hopewell, Mercer County, New Jersey (Erected 1715, rebuilt 1822)

originated not in the schools of men, and he desired that they witness it for themselves.

We are told that when his law class arrived on the morning of the following day at the meeting house door, the lower portion had already been filled to capacity. So, Wilson then proceeded to the upper balcony where he seated his class with the assistance of the deacons of Hopewell Church with other members of the congregation.

As it was in the will, purpose, and providence of God to allow and permit, the first speaker in the order of the service for the day was Elder William (W.B.) Burt Williams, as announced and called out by the moderator of the session, Elder F.A. Chick.

We are told that Elder Williams (after his named was called) hobbled toward the high pulpit and up the steps, limping, climbing with his cane (or stick) in his left hand and holding onto his right useless knee cap with his right hand for support, all at the same time. The eyes of everyone in this old building, both from the lower level, as well as from the balcony, were fastened on him. When he finally reached the podium, he read his text, and then began his opening remarks of his sermon by saying, "Brethren and friends, we have received so many blessings in this life that we will never be able to thank our merciful Creator for them." Immediately after he had made his opening statement, one of the students in Wilson's class blurted out in a most arrogant, disrespectful manner by countering to him, "Old man, I do not see what you have got to be thankful for," by way of ridicule and scorn.

It was said, so I was informed by those to whom this incident was told by Elder L.H. Hardy, as we have said, who witnessed it, that Elder Williams never even paused or hesitated in the delivery of his sermon, although he had heard every word that came from his antagonist. He said, "I hope to feel thankful to God. I am not a worm with no soul to be saved or lost in the lower part of the earth, although like David, I am old, I feel to be one," citing Psalms 22:6. He continued, "At least, I have hope that I am not a Judas of the church, although I am still in the world, and my life here has not yet ended." "I am glad," said he, "that I was not born in this world an imbecile, and that God did give me a sound mind." "I hope I am thankful that I am not at this time in some penal institution or state penitentiary for having committed some capital crime, and more, that I am not awaiting execution. I have a blessed hope in Christ Jesus, and being in possession of my hope, I can't believe that I am an infidel to burn eternally in hell, etc., with a continuation of possible examples, "were it not for the Grace of God, where I could be found even worse, than my afflicted condition," he said. "Yes, I have had more blessings in this life for which I shall never be able to thank my God in His mercy for bestowing them upon me for it was in His mercy that He gave me my afflictions, for by having them I have evidence that He loves me and is keeping me from sin for which He makes me thankful."

The profound conclusion of this incident at the end of this old elder's moving sermon brought tears



Rear Balcony of the Hopewell Old School Baptist Meeting House (Where Woodrow Wilson sat with his law class from Princeton University in 1895)

to every eye in the meeting house because of the moving tone of the solemnity and humility with which he spoke to them and touched the hearts of the entire congregation, including his antagonist, who was



Interior of Hopewell Old School Baptist Meeting House (Where Elder W.B. Williams preached to an overflowing audience in 1895)

Also shedding tears. He had been humbled by Elder Williams' discourse and reply.

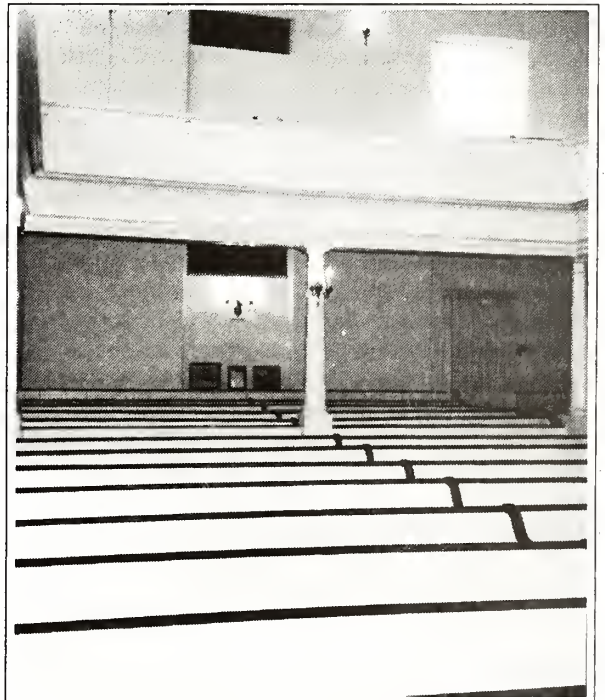
The question has been asked with reference to the above scriptures, "What is the foolishness of God that is wiser than men, and the weakness of God that is stronger than men?" Also, "How could God destroy the wisdom of the wise and bring to nothing the understanding of the prudent?" A case at point and an explanation of how this could be brought about has been requested with the above cited example.

The answer to this dilemma is found in a scriptural description of the twelve apostles of Jesus Christ, as there is a natural distinction of quality found among them. The first eleven were described by the scriptures as "unlearned and ignorant men." Likewise, the world, as such, has always, since the beginning of time, looked down upon God's true church, here in the world, as unlearned and ignorant, not realizing and knowing that they are the wisest people (wise unto Salvation) in all the earth. It is recorded, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." See Acts 4:13. Even though these eleven were ignorant and unlearned, God had given them His wisdom that made the biggest of all differences, and even the world, somehow, was made to recognize it, but was unable to give an explanation or understand it. The same thing was true one hundred years ago at

Hopewell, New Jersey, and it is true today of the church of the living God since ages and centuries of time do not affect the truth. That difference is still out there, and is watched by many.

The remaining twelfth apostle, a man whom God changed his name from Saul of Tarsus to the Apostle Paul, was brought up at the feet of Gamaliel, a celebrated Jewish doctor in that day, a Rabbi, a teacher of Saul. This man, Saul, had become so well educated in a natural way that he told the church (after his conversion), "I thank my God, I speak with tongues more than ye all." Romans 14:18. By this he meant that he could speak several different natural languages. This was when they were contending and arguing over tongues in the church. Paul continued, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." 1st Corinthians 14:19.

Out of the total number of twelve (12) apostles, only one (Saul) fell into this category, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." The remaining eleven (11) fell into this category, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen,



(The Pulpit View Facing Rear Area of Building)

yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." "That, according as it is written, He that glorieth, let him glory in the Lord." 1st Corinthians 1:26-31.

The case of Elder W.B. Williams with the student's outburst in Woodrow Wilson's class of jurisprudence and political economy at Princeton University would fall into the category of "weak things, base things, despised, and, perhaps, ignorant and unlearned," but in the end it confounded the wise, confounded the mighty, and brought to nought things that are. The end result was that no flesh gloried in His presence. Here, God brought to nothing the understanding of the prudent, proving at the same time that His foolishness is wiser than men and His weakness stronger than men. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." 1st Corinthians 2:6-8.

Now, may we appropriately ask, "Where is the wise? Where is the scribe? Where is the disputer of this world?" Answer: He does not exist in God's sight! Here, the wise, the scribe and the disputer of this world were put down and melted out of sight by an unseen Power, never beheld in the eyes of men. How beautiful are the circumstances, brought to light here by the amazing grace and power of God, in manifesting the meaning of this scripture as found recorded in 1st Corinthians 1:26-31.

The photograph of these noble ministers (or elders), as shown in this issue of Zion's Landmark, contains the entire number who were in attendance that year, 1895, at the Delaware River Old School Baptist Association, held with the Hopewell Old School Baptist Church, Hopewell, New Jersey.

I am giving below their names with some information at hand concerning each of them in my possession at this time. The photograph was made at Hopewell, New Jersey, during that session of the association, 1895.

First row, left to right: (seated)-

1. Elder William (W.B.) Burt Williams is holding his stick with his right hand, and covering his left knee with his black, derby hat. Notice that he was plainly dressed with no necktie, although he did have a derby hat with his other brethren. He was nicknamed by

some, "The Rip Van Winkle preacher," because it was said he favored so very much the artist's sketch of the latter.

2. Elder J.G. Eubanks was the pastor of Welsh Tract Church, near Newark, Delaware, at the time this photograph was taken, and was the moderator of the Delaware Old School Baptist Association, 1895.

3. Elder Ephriam Rittenhouse was from the State of Delaware, who was born in New Jersey, near Locktown, (Kingwood) Church, which his family helped to establish in the early 1800's, from Hopewell Church. (Notice his "Abraham Lincoln, stovepipe type hat.")

4. Elder P.D. Gold was from Wilson, North Carolina, and was editor and publisher of Zion's Landmark for over fifty (50) years. (He is holding an umbrella in his right hand.)

5. Elder L.H. Hardy was from Atlantic, Carteret County, North Carolina, who traveled extensively among the Old School Baptists in the northern states.

Second row, left to right: (standing) -

1. Elder T.M. Poulson came from Accomack County, Va., and served churches in the northern Virginia area in his lifetime.

2. Elder A.B. Francis lived in Delmar, Delaware, and served churches in the Salisbury Association, Eastern Shore of Maryland, as well as in other areas.

3. Elder F.A. Chick was pastor of the Hopewell Church, Hopewell, New Jersey, and Moderator of the Delaware River Association when this photograph was taken in the year 1895. He was a native of the State of Maine, and was an Editor of the Signs of the Times for a number of years.

4. Dr. Johnson - No information is at hand concerning him.

5. Elder William L. Beebe, son of Elder Gilbert Beebe, was from the State of New York, and followed his father as Editor of the Signs of the Times at his death in 1881.

6. Elder F.J. Stone was from the Delaware River Association. No other information is at hand.

7. Elder Benton Jenkins was from the Warwick Association, State of New York.

8. Elder W.W. Meredith lived at Felton, Delaware, and was a highly esteemed minister. No other information is at hand at this time.

For several years, it has lain heavily upon my mind to leave on record this bit of history, perhaps forgotten, unknown and previously unrecorded. Hopewell Church, the oldest Primitive or Old School Baptist Church to be organized in the United States of America in the year 1715, had its doors closed in the 1970's when the last member died. Some of our subscribers may remember Sister Marion H. Mulholland, Lambertville, N.J., who visited us in North Carolina in the 1970's and 1980's. She was a member of this body for many years, but is now also deceased.

The writer of this article has read practically every Resolution of Respect and obituary that has been published in the Zion's Landmark since its beginning in the year 1867, in the bound volumes of the library belonging to the paper, a period of 127 years, and in my humble judgment no finer or lovelier tribute has ever been paid any minister of the gospel or Elder in the church than the following two republished ones of Elder W.B. Williams. When I had finished reading them recently, the thought entered my



Woodrow Wilson, Professor and President of Princeton University (1890-1912); Also, elected President of the United States of America, 1912.

mind, Oh! if I could be blest to so live and die in this world and have these same things said about me, as they were said about him, it would be more than I could ever ask for in this world. "But the path of the just is as the shining light, that shineth more and

more unto the perfect day." The description of the life of Elder W.B. Williams is fully summed up and described in those words.

Woodrow Wilson had told his class of jurisprudence and political economy at Princeton University that there existed another wisdom and learning with its teaching that originated not in the schools of men; and he desired that they witness it for themselves. In taking his students to the Old School Baptist meeting at Hopewell Meeting House that day for it, we believe they not only received the lesson well, but they also saw it in action!

We are republishing, along with the above article on him, the Resolution of Respect from the church of his membership, Upper Town Creek, Wilson County, N.C., with his obituary and additional data as follows:

RESOLUTION OF RESPECT

The Upper Town Creek Church, Wilson County, N.C., met in conference on Saturday, June 15, 1912, and passed the following preamble and resolution:

Whereas, our Allwise and Heavenly Father in His Majesty enthroned on High, who is too good to err and too wise to do wrong, has deemed it wise and best to remove by death on Wednesday, June 11, 1912, our dearly beloved Elder and faithful Brother, William B. Williams, whom God in His omnipotent purpose, wisdom and righteousness called and placed as Gospel messenger on the watch walls of Zion, and with tender love and mercy made him undershepherd of our little flock, also other churches, and filled his basket with Spiritual food that was edifying and upbuilding to those that thirst after righteousness.

He had faithfully declared the counsel of God, as given him, for fifty odd years, his gift being bright, and his power of explaining both natural and spiritual was clean. He was a deep scriptural expounder, preached with stability and Christian fortitude, and delivered his divine messages sweetly to our understanding.

He was one of nature's noble sons, and truly rendered faithful service to his churches. He was an obedient servant of God, and we feel he has finished his course with joy.

Therefore, be it resolved,

1st. In the death of Brother Williams the church has lost a wise counselor, an able preacher, and a tender and careful instructor,

ever laboring for peace in Zion, faithfully bearing the cross, and making peace and communion of the church the banner of his noble, Christian life.

2nd. That as God has called him to his reward, his honorable and bereft family are deprived of a faithful father to whom a fond memory can but linger in meditation of his life and example as a rose transplanted to mark his grave whose blooms disclose the purity of his soul. To these bereft ones we extend our sincere sympathy.

3rd. That blessed are they who die in the Lord, who run their race with patience, ever trusting in God. That we mourn not for him as for those who have no hope for we feel our loss is his eternal gain. That we should mark his footprints, and follow with the blessing of our God the example of his Christian life, and submit all things into the Hands of Him who gave His life for us.

4th. That a copy of these resolutions be sent to the family, a copy be inserted in our church minutes, and a copy be sent to Zion's Landmark for publication.

Written by request of the conference.

J.J. Thorne
Elder Amos W. Crisp, Moderator
I.T. Eason, Church Clerk
(Zion's Landmark, August 1, 1912)

ELDER W.B. WILLIAMS

I am requested by Sister Mary Luper to write an obituary notice of her dear father, Elder W.B. Williams, who departed this life June 11, 1912.

Brother Williams was the son of Redmon and Martha Williams. He was born February 8, 1834, making his stay on earth 78 years, 4 months and 3 days. He was married to Margaret M. Ruffin July 30, 1857. There were born unto them 9 children; only 3 of them survive him, with 8 grandchildren.

He was taken sick at Benson, North Carolina, on the 11th of March 1912, at Brother Ezekiel Barbour's home about the time his last appointments ended. He was cared for and given very kind attention by Brother Barbour and his family, and also by the kind physician that treated him while there, but he was unconscious until after he came home. His mind got better and he revived a little. His daughter says that

his sufferings were great, but he bore them all the greatest of patience, and expressed a willingness to die.

He joined the church very young (but I could not learn the exact date), and began to preach soon after. He preached over 50 years. He was a faithful old soldier of the cross, and we all miss his service here, and miss his bright, shining face as he would come limping in our churches. He was a cripple his life.

Many of you knew him well, and know that he had to walk with a stick in one hand and the other hand on his knee. Often when I would see him, his words would come into my mind,

"Poor and afflicted, Lord are thine,
Among the great unfit to shine;
But though the world may think it strange
They would not with the world exchange

I had not a doubt he was one of the Lord's afflicted ones, and was called and qualified of Him to preach the unsearchable riches of Christ.

I dreamed one night, several years ago, Brother Williams said when he was called to preach he had two calls. One was to preach, and one was not to preach. But, like Jonah of old, the one to preach overpowered the one not to preach, and he said he felt he had to preach. With him it was no matter of choice. His call came from his God in Heaven.

He preached for us at Mill Branch Church, North Carolina, regularly at times for several years. We had lost two pastors, and dear Brother Williams was so faithful in preaching for both times until the Lord would bless us with another. He would ride for miles and miles through the cold and heat to visit the churches around. Much could not be said about this dear, tried servant of God, and I am not competent to write an obituary. Yet, I must do the best I can.

His children deeply feel the loss of their father but desire to be submissive to the Lord's will. One companion died a few years ago which left him alone, except his children. They were very kind and attentive to him during his sickness.

May the dear Lord comfort them in their bereavement is my desire. His afflicted son has also passed from this world to a better one, I believe, since his father passed away. I believe they are both now around the Throne of God, praising Him in Heaven forever and ever.

May it be the Will of our Heavenly Father to meet
our loved ones in that happy home above.

A very little one, if one at all,

Mattle Luper Jarrell
(Zion's Landmark, May 15, 1913)

EXCERPT FORM THE LITTLE RIVER ASSOCIATION MINUTES, SEPTEMBER 30, 1906.

The following is an excerpt taken from the Little
River Primitive Baptist Association minutes for the
year 1906, that portrays the Godly trait of love and
concern that was given to Elder W.B. Williams. The
association was held with Clement Church, Johnston
County, N.C., that year, 1906, and the reference reads
as follows, viz.:

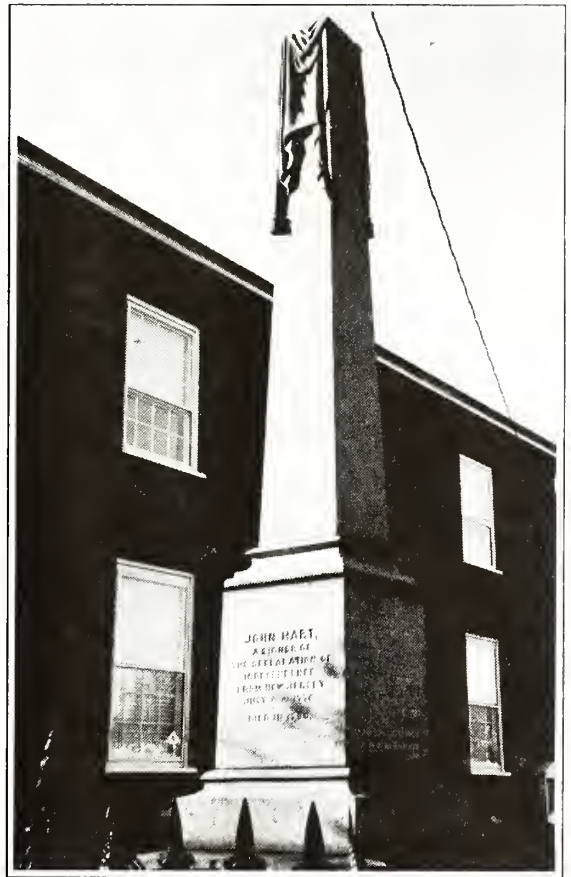
SUNDAY MORNING

The services of the day were opened by Elder
D. Gold, and text from St. John 3:21; Elder J.T Rowe
preached from Ruth 2:16; Elder Isaac Jones
preached from Zach., Chapter and verse not given;
Elder E.E. Lundy preached from Deut. 32:7-14; EL-
DER W.B. WILLIAMS CLOSED THE SERVICES OF
THE DAY WITH A GODLY AND FATHERLY ADMONI-
TION.

The session of the Association was very lovely,
perhaps the most lovely since the Clerk has been a
member. The preaching was of great power and very
comforting, and we feel to hope that the blessings
of God may follow.

Elder J.T. Coats, Moderator
Elder J.A.T. Jones, Clerk
Elder W.A. Simpkins, Assistant Clerk

For purpose of clarification in closing this article,
may I say that the Delaware River Old School Bap-
tist Association and the Delaware Old School Bap-
tist Association, as mentioned, were two different,
distinct bodies. The Delaware River Association was
composed of First Hopewell Church (New Jersey),
and Second Hopewell Church, (near Harbourn, New
Jersey), Kingwood Church, at Locktown, New Jer-
sey, and Southampton Church, Southampton Penna.
All of these churches are now gone, and the meet-
ing house doors are closed. The Delaware Old
School Baptist Association was composed of Rock
Springs Church, near Lancaster, Penna., Salem
Church, Philadelphia, Penna., and Welsh Tract, near
Newark, Delaware. All of these churches are now



(Gravemarker of John Hart, A signer of the
Declaration of Independence
for the state of New Jersey, July 4th, 1776.)

gone with the exception of Welsh Tract.

A WORD ABOUT HOPEWELL CHURCH HISTORY

The oldest Old School Baptist Church to be or-
ganized and constituted on the soil of the United
States of America, Hopewell Church was constituted
in 1715. According to Elders C.B. and Sylvester
Hassell, noted church historians, Elder William J.
Purinton, then pastor, delivered a historical address
on April 23, 1882, which demonstrates "from the
original records, that old Hopewell has never been
moved at all, even by the stormiest winds of doc-
trine, from the faith of the fathers, nor from the foun-
dation of the Apostles and prophets, Jesus Christ
Himself being the chief cornerstone."

On May 29, 1754, Elder John Gano, a member of
Hopewell Church, was ordained to the ministry. He
later became known as the "Fighting Chaplain" as
he served under George Washington in the Ameri-

can Revolutionary War. When General Washington desired baptism by immersion, he came to Elder Gano of Hopewell church requesting it. Elder Gano baptized Washington in the Hudson River while approximately forty soldiers looked on.

According to the Hopewell Church records, preserved in their original form since the church's constitution, the church property was donated by John Hart, and the charter from England's King George III was obtained by him. Hart also became a signer of the Declaration of Independence, and is buried in the church cemetery. See photograph of his monument (grave marker) in this issue of the paper.

Hopewell Church ceased to hold regular services in the mid-1970's. Since that time, periodic meetings have been held in observance of the church's rich history.

J.M. Mewborn,
May 15, 1995

EXPERIENCE

("And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," Isaiah 30:21, and "The sheep hear His voice: and He calleth His own sheep by name, and leadeth them out." John 10:3.)

Dear Brother Mewborn,

With careworn fingers I write to you, as a most unworthy and calloused sinner, to share an experience I received that I can hardly put into words.

Second Sunday meeting at Mewborn's Church, January 8, 1995, I felt a powerful pulling up to the front of the church by an inward force where you, Elder, were standing. The time was about 12:30 in the afternoon, and we all were singing the fourth and final verse of "Rock of Ages." I fought the feeling to go forward, knowing full well I had no idea what to say.

Singing the last two lines of the beautiful, old hymn, "Rock of Ages cleft for me, let me hide myself in thee," I felt as if I had been jerked from where I had been standing beside my Daddy, with my husband, Warren, and my three dear children, Anna, Sarah and Henry. It was as if I was dragged up to the front, where you, dear Elder, offered me a chair. As a trembling, battle-scarred sinner, I sat for a while, the words just pouring out of my mouth.

In the next few paragraphs, I will try to relate the dream and the circumstances that melted and opened my blind eyes to the glorious and gracious

righteousness of the Lord, if not deceived.

It was early morn, December 27, 1994, when I was in bed after spending the previous day and evening in quiet and meditative prayer — prayer for my degenerate, pharisaical, hypocritical self. I was spiritually low as I had ever felt in all my life, had given up any hope for "attaining the Kingdom of Heaven." I had prayed that the Lord would take my life, because I surely wasn't fit to take myself, a coward of the highest degree.

Falling back to sleep early that morning I dreamed.

I was on this huge rock, jutting out from a rough, stormy waves and sand beside the sea. The sky was very dark, and all was quiet. I felt myself in back of my body, as though separated, for I could not see my body from behind. I saw my body at its present age of 34 years, playing on this huge rock as if a child.

Climbing up, down, and skipping around on top of it, suddenly from behind came an authoritative voice. I heard my name called, "Jean," very plainly. Although I knew I had not been named or ever called this, I knew it was my name.

In my spirit I saw my body look to one direction. In my spirit, I knew that was not the direction of the voice, yet I was unable to communicate this to my body.

Again, the voice called, "Jean," and again I felt my body turn, but in a different direction. I tried with no avail to summon my body to turn around and look behind itself.

Suddenly, I heard the voice quake loudly and thunderously, "John!" At that second, my body turned completely around and my spirit was drawn straightway into my body. What I beheld was the most glorious light, the most heavenly presence I felt I could ever meet.

So glorious and bright, I could not look straight into the light. I was reduced to total insignificance, yet flooded with the power of Love that I had never known before, or felt in all my life.

My arms went up and out in front of me, reaching, and this powerful, gracious, glorious Presence raised His arms out, from which came thousands of tiny slivers of the rainbow into my hands, arms, feet, and body.

Slowly, I came back to this world, as I sat up in bed. My arms, hands, my entire body felt glowing, especially my hands. I got up and walked around. No longer did I feel my spirit tagging behind my body, as now I realized that is how it had been as far back as I could remember.

I felt put together; I now felt made whole.

I had seen the Light which is Christ Jesus, the Light which shines in darkness, the real Rock of Ages, if I am not deceived, and had heard His Voice.

Looking back on my life, I remember always

g to concentrate my efforts to fulfill the law, to keep which you mentioned that day in your sermon as primary. In one's experience, as if I had any power of myself to do just that. Trying to hold myself to the law, and others, and miserably failing — what I thought I was doing was meeting some scriptural criteria for being a Christian.

I read many, many books, and when I failed at meeting the standard of the law, I would think, well, at least, I'm not quite as bad as "so and so" (or someone I named in my mind). I'd make it my next project to battle some outward form of corruption in the world, and maybe the Lord would ignore some of my past transgressions. I was so blind.

All things, all situations, all events and all matters are the manifestation of the Lord God's perfect will. He created all there is. He created us and sustains us. There is nothing we can give Him of ourselves.

Simply said, we have no power of ourselves to perform anything good or righteous in God's sight. All power, glory, grace, wisdom, mercy and honor come from Him to us through His Son, the Lord Jesus Christ.

The significance of the name "John" in my dream am coming to understand. "John" in Hebrew means Jehovah is gracious." The name "Jean" is French, and is the feminine form of "John."

The world is quick to judge any experience, I know, such as mine. One local woman preacher said to me recently that my dream probably came from the devil — she inferred that God doesn't give us anything, we are to earn it ourselves by becoming perfected into our own worthiness.

Someone even suggested that it may be a good time for a psychiatric evaluation, that it be done soon and not be delayed.

It is only among the Primitive Baptists that I have heard similar expressions such as mine, and nowhere else.

Home Is Mewborn's Church where I was received to fellowship Sunday, January 8, 1995, and was baptized there by Elder J.M. Mewborn, my pastor, on the following fifth Saturday, January 28, 1995.

I am unworthy to even write what I have in this letter. All Thanks, Praise and Honor go to the Three-One God, the Lord God of All.

It is my hope to send you another letter shortly, for I feel the need to share more that is on my heart.

Brother J.M., (I am not worthy to address you as such), I cannot express the love I feel in my heart for the church, you and your family, and my precious brothers and sisters in Christ that share the same hope of the glorious truth of Salvation by Grace alone Christ Jesus.

The sweet brothers and sisters at Mewborn's church and Willow Spring Church are so dear to me. We visits with you at your home after the fourth Sun-

day meetings at Willow Spring Church with Susan, Sister Emma Rouse, Sister Mary Kearney, my sweet, dear Cousin, William Edwards, who is blessed to carry a meticulously gifted memory for the Scriptures and the writings of the Old Baptists, with others, seems to lift me from my afflictions to feel joy in the presence of Humbleness and Hope.

I love you all, if not deceived.

A little sister in Hope,
if it be the Lord's will,

Beverly Kearney Brothers
LaGrange, N.C., 28551
April 7, 1995

SISTER PAULINE W. ADAMS AND SISTER NORA W. HELMS

There are, perhaps, some of our subscribers and readers of Zion's Landmark who would be interested in hearing from Sister Pauline W. Adams, widow of Elder T. Floyd Adams, and her sister, Sister Nora W. Helms.

I visited both of them about six weeks ago in the Mayview Convalescent Center, 513 East Whitaker Mill Road, Raleigh, N.C. I found Sister Adams sitting up in her chair in her room. Although she never called my name, as such, I fully believe that she knew me. Sometime in the past, it appears that she has suffered a slight stroke for she could not speak her words too clearly. She talked a lot, but I had difficulty understanding them.

I asked her if she still had her hope? She replied, "Yes, Honey, that is very important," and she pointed to her heart. "It is way down deep." I asked her if there was a difference between what Abel believed and what Cain believed? She said, "Why Yes, Honey, there is a big difference." I said, "About as much difference as there is between an Arminian and Old Baptist?" She said, "That's right." Of course, I got a good chuckle.

If she is blessed to live until July 14, 1995, she will be 102 years old. She looks unbelievably well, still has her always good healthful color and loving smile. Make no mistake, her Spiritual mind has not weakened or become dull as per the answers to my questions above.

She has been a member of the Primitive Baptist Church Eighty Years, and should she live until the second Sunday in September, 1995, it will make

Eighty-One Years of membership in the church. This, perhaps, is a record of membership by years in the church, or, at least, is the longest one I have ever known or heard of. Sister Adams joined the church on the second Sunday in September, 1914.

She is being faithfully cared for in this institution, and when I went to leave that day, she said, "Thank you for coming to see me."

Her sister, Sister Nora W. Helms, looks well, and we were blessed with a wonderful conversation of things in the past, especially concerning elders whom she knew. She could identify with them well, as well as the churches she used to attend with her husband, Mr. Sam Helms, now deceased. When I went to leave, she said, "Come back to see me again, and don't wait so long." Seeing these two dear ones was a wonderful experience that day that I shall not soon forget.

J.M. Mewborn

ACKNOWLEDGMENT OF ASSISTANCE

The Zion's Landmark desires to make the following acknowledgments for special help and assistance in preparing this issue, as well as previous ones, as follows, to-wit:

(1st) The current issue, January-February, 1995, is for my niece, Mrs. Huldah F. (Wyndham) Anderson, Princeton Junction, New Jersey, who made the photographs of both the exterior and interior areas of the Hopewell Old School Baptist Meeting House, Hopewell, N.J.; also, to Mrs. Hunt, a Trustee and Secretary-Treasurer, and to the Curator of the Hopewell Historical Museum for help in getting access to the interior of the meeting house to obtain the photographs.

(2nd) The family of the late Elder Charles W. and Sister Annie Vaughn, former pastor and his wife of the Hopewell Old School Baptist Church, Hopewell, New Jersey, who contributed the group photograph of the ministers who attended the 1895 session of the Delaware Old School Baptist Association.

(3rd) Sister Mabel P. Berry, Librarian, the Primitive Baptist Library, Elon College, N.C., for identification of all ministers who are shown on the group photograph, Hopewell, New Jersey.

(4th) Mr. W. William Edwards, Snow Hill, N.C., for making the exterior and interior pho-

tographs of the Hunting Quarters Meeting House, Atlantic, N.C., including the photograph of Elder L.H. Hardy with his gravemarker; Brother Alton Goodwin, Cedar Island, N.C., for contacting the Trustees of Hunting Quarter Meeting House property who opened the church building in order to obtain them. They appeared in the May-June 1994, issue of Zion's Landmark.

We greatly appreciate the invaluable help and assistance these people gave me.

Editor

ELDERS JAMES STEWART McCOLL

The recent death of Elder J. Stewart McColl, University Hospital, London, Ontario, Canada, Monday August 29, 1994, in his 66th year brought much sadness to a host of brethren, church friends and the generality of Primitive Baptists in North Carolina and the U.S.A.

Elder McColl was a native of Middlesex County, Ontario. He was born on Monday, July 15, 1929, and died Monday, August 29, 1994. He was the son of Deacon David Alexander. His mother, Sarah Margaret McColl, was a member of Covenant Baptist Church, Ontario, Canada. Surviving are his beloved wife, Viola (McCorquodale); children, Margaret and husband Donald Sweete of Bedford, N.S.; and husband Ray Dymock, of Dutton; Robert Sweete at home; his friend, Susan Buttinger; three precious grandchildren, Jamie and Christopher Sweete, Zachary Dymock and his mother-in-law, Mrs. Viola McCorquodale, of Woodstock.

Friends were received at the Arn Funeral Home, Glencoe, on Tuesday, August 30, 1994, from 2-4 p.m. and 7-9 p.m. The funeral service was conducted at the Covenanted Baptist Church, Ekfrid Meeting House, Wednesday, August 31, 1994, at 2:00 p.m., by Elder Donald E. Smith, Burlington, NC officiating, with an overflowing group of people which the building could not accommodate. Interment was in the church cemetery, Mayfair, Ontario, Canada.

Elder Stewart McColl joined the church on his first Sunday, September, 1970, at Lobo Meeting House, given liberty to speak October, 1970, licentiate to speak June, 1971, and ordained the fourth Sunday, June 1972, at Ekfrid Meeting House. He preached his last sermon on Sunday, August 29, 1994, at Ekfrid.

Elder McColl served as pastor of the Covenanted Baptist Church, Canada, at the following locations — Ekfrid, Durat, Dunwich, and Lobo Meeting Houses.

The vocation of his life consisted of being a teacher, professor, farmer, orator, and writer for the citizens of his area on the issues of the day in

cal governments and in Toronto in the defense of moral values and truth, pastor and publisher of the church periodical, "Truth."

He was educated in the public school system at Encoe Elementary and High School, received his A. degree at (UWO) University of Western Ontario, and Masters degree in Education at the University of Toronto, Canada. He taught elementary school at Strat, Kent County and London, Ontario. He trained teachers at Peterborough and London Teachers Colleges, and became professor in faculty of education, teaching and training teachers at (UWO) University of Western Ontario, London, Canada.

By providence, Elder McColl became sick on Thursday, August 25, 1994, while in London, Canada. His wife, Viola, drove him immediately to London University Hospital. While he was entering the operating room, he made a few brief statements. "I will never return home, all my sins are forgiven, I have fought a good fight, I have finished my course, I have kept the faith."

Elder Stewart was set for the defense of the gospel of Christ. His gift was in the demonstration of the power of God in writing, walking and preaching Christ as truth. You would oft times hear the exhortation, "hold that fast which thou hast, that no man take thy crown." He was given to preach the word, be instant in season, out of season, reprove, re-ke, exhort with all long-suffering and watching in all things, enduring afflictions and doing the work of an evangelist, making full proof of the ministry, visiting the fatherless, widows in afflictions, while spotted from this world. He neither looked up to the rich nor down upon the poor. May God reconcile and comfort his dear wife and family with these assurances, "blessed are the dead which die in the Lord from henceforth: Yea said the spirit, that they may rest from their labour; and their works do follow them." The sleep of a labouring man is sweet. His body awaits the glorious resurrection of the dead, It may be best spoken in Psalms 7:15, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness!"

Be It Resolved:

1. That we bow in humble submission to Almighty God who works all things for His glory and for the good of His people.
2. Our heartfelt sympathy to his wife and lovely family.
3. That one copy be placed on our church records, one copy to Covenanted Baptist Church, Canada, and one copy sent to the family.

Done by order of Pleasant Grove Primitive Baptist Church, Caswell County, N.C., this 19th day of November, 1994.

Written by Elder Donald E. Smith

Committee: Elder Donald E. Smith
Brethren Joe H. Rainey
& T. Elwood Hall
Donald E. Smith, Moderator
Joe H. Rainey, Clerk

THOMAS LISTON VAUGHT

Simpson Creek Primitive Baptist Church, Horry County, South Carolina, lost a very devoted member when Brother Thomas Liston Vaught passed away December 8, 1994, at the McLeod's Regional Medical Center in Florence, South Carolina, after an extended illness. He was born in Horry County, South Carolina, on July 8, 1917. Brother Vaught was a retired engineer with the Atlantic Coast Line Railroad.

He served his church loyally as a deacon for many years. Survivors include his widow, Mary Brunson Vaught of Florence; two sons, Victor Barron Vaught of Florence, and Tommy Vaught of Germany; two daughters, Eliska Allen of Effingham and Heidi Vaught of Florence; three brothers, Whitney Vaught of North Myrtle Beach, South Carolina, Jesse Vaught of Whiteville, North Carolina, and Hoyt Vaught of Longs, South Carolina, two sisters, Eula V. Butler of Greensboro, North Carolina, and Lucille Pegram of Stokesdale, North Carolina. He also had 13 great-grandchildren and three step-grandchildren.

Funeral services were held December 11, 1994, at 2 o'clock in the afternoon at Simpson Creek Primitive Baptist Church, officiated by Elder George Paul, Jr., and Elder L.M. Davis. Burial followed in Simpson Creek Church Cemetery directed by Hardwick Funeral Home of Loris, South Carolina.

Brother Vaught was faithful to his church as long as he was able to attend. He is truly missed by everyone at Simpson Creek Church.

Roberta Ward (Writer)

J.V. JONES

It was requested in our February, 1995, conference at Mt. Zion Church, Athens-Clarke County, Georgia, that we write the obituary of our dear Brother In Christ, Jackson Vaughn Jones.

Brother Jones was born June 24, 1909, in Anderson, S.C., and passed to his eternal resting place December 21, 1994, from his residence in Athens, Georgia. He was the second child of the late Samuel H. and Mary O. Jones. He was first married to Lona Bell Studdard, and to this union was born one daughter, Peggy Ann Hulsey, and son, Ronnie Vaughn Jones. He later married Dorothy Marie Shep-

herd who had a son, John T. Shepherd. He is survived by four sisters, Clarabel Massey, Mary Seagraves, Agnes Marshall and Betty Ford; eight grandchildren, five great-grandchildren; and several nieces and nephews.

He joined Harris Springs Church in Newton County, Georgia, August 13, 1950, baptized by Elder H.O. Nash, Atlanta, Ga., and was ordained a Deacon September 25, 1971. He later moved his membership to Mt. Zion Church September 8, 1985.

Brother Jones had a severe case of diabetes and heart problems. He loved his Church and attended when he could. He will be greatly missed by all who knew him.

His funeral service was conducted December 23, 1994, by his pastor, Elder W.C. Edwards, and Rev. Hoyt Johnson, at Lord and Stephens Funeral Home Chapel, with interment in Evergreen Memorial Park Cemetery, Athens-Clarke County, Georgia.

Written by Sisters: Rachael Chandler
and Betty Ford

WILLIE ROLAND ROYCROFT

Brother Roland Roycroft was born November 6, 1921, and passed away November 16, 1994. He married Alene West September 28, 1949, who survives him today, along with one son, Willard Roland Roycroft, Roxboro, N.C., and a daughter, Peggy Ann Gross, Durham, N.C., and several grandchildren.

Brother Roland and Sister Alene Roycroft joined Surl Church at the Lower Country Line Association on Monday, July 5, 1982, and were baptized the second Sunday in August, 1982.

Brother Roland was good to this unqualified writer as he seemed concerned about my welfare, and would visit my wife and me in our home with Sister Roycroft. He was blessed to attend church up or until about two and one half years prior to his death. It was hard for him to get around, and he finally became bedridden until his passing.

He was blessed to bear his suffering with patience, as I do not ever remember hearing him complain about his declining condition. When I would visit in their home, his questions first were about the service, and the welfare of many. The last time I visited him in their home was a short while before he was taken. He said when I went to leave, "Do not think hard because I can't get up," as he spoke very little due to his condition.

We know that his loved ones are grieved, as they will not ever see him again in this life, and that they miss him so much. We hope that God will cause them to say, "Not my will, but thine be done," as the Saviour did when He went to the cross. May God given them Grace in their lonely hours that are to

follow, and a blessed hope that one day they will be carried where he is.

His funeral service was conducted by his pastor, Elder David Minter, whom he loved so much.

Done by order of Surl Church in conference January 7, 1995.

Elder David Minter, Moderator
Charlie Bialock, Clerk

LUTHER THOMAS HAWKINS

Our Heavenly Father saw fit to call from our midst our dear brother, Luther Thomas Hawkins, on January 24, 1995. He was born August 15, 1904, to Daniel and Phoebe Rimmer Hawkins, making his life on earth 90 years, 5 months and nine days. He died in Roxboro Nursing Center, Roxboro, N.C. His funeral service was held at Brooks and White Funeral Home, Roxboro, N.C., by Elder C.B. Davis. His body was laid to rest beside the resting place of his loved wife, Hellen, in the cemetery of Flat River Primitive Baptist Church, Person County, North Carolina, where they were both members.

He was married to Hellen Estelle Brooks on November 11, 1939. She preceded him in death by 12 years. They had no children. After becoming physically unable to care for each other at home, they were blessed to spend several years together in a nursing home where they shared a room.

Brother Hawkins loved his church, and attended as long as he was able. He believed the doctrine of predestination of all things, and manifested his desire to go and be with those of like faith and conviction until the end.

He joined Flat River Primitive Baptist Church on September 23, 1945, and was baptized that same year along with his wife by their pastor, Elder L.P. Minter.

As the body of Brother Luther weakened, there was evidence of God's tender mercy and loving kindness inasmuch as he did not have to suffer so much.

We, at Flat River Church, loved Brother Luther. We miss his tender smile, his gentle manner, and would desire in humble submission to be made reconciled to God's Holy, Righteous Will, in his presence.

Therefore, be it resolved that three copies of a memorial be made, one for the church record, one for the church record, one for Zion's Landmark, and one for the family.

Done by request of Flat River Primitive Baptist Church in conference February 25, 1995.

Elder Paul Clark, Moderator
Bernard Whitefield, Church Clerk
Annle B. Hawkins, Committee

CLESSIE HUFF SMITH

By request of the family, we the members of Indian Creek Primitive Baptist Church, Indian Valley, Virginia, bow in humble submission to the Will of our Heavenly Father in attempting to write this obituary of our dear sister, Clessie Huff Smith, of our church.

Sister Clessie Huff Smith was born February 27, 1920, and was deceased from this life December 9, 1994, making her stay here some 74 years. She was the daughter of the late Jessie and Orlena Phillips Huff. She was preceded in death by three brothers and two sister.

Survivors include her husband, Brother Jesseberry Smith, to whom she was married on April 1, 1938. From this union were born two children, Sister Phyllis S. Hollandsworth, and a son, Michael Smith, also two grandchildren, Diane Hollandsworth and Brian Smith.

Sister Smith came before Montgomery Church on May 15, 1965, along with her husband, and asked for a home with these people. By motion and second of the church, they were received unanimously, and were candidates for baptism. They requested that their membership be put at Indian Creek Church, and on May 22, 1965, they were unanimously received with us. They were baptized the fifth Sunday in May, May 30, 1965, by Elder J.S. Sechrist, assisted by Deacon G.E. Duncan.

Our sister believed in the God who is eternal and Sovereign. This is the God who foreknew all His children before they were born into this time world. She believed in the doctrine of predestination of all things. Sister Smith and her companion, Brother Jesseberry Smith, were truly blessed to travel near and far to many churches and associations of like faith and order, throughout the years of her membership with our people, but they always tried hard to be back to their home church, come their own meeting time. She was, indeed, a precious sister in the church, and was always giving the praise to the one who gave it, the Lord and Saviour Jesus Christ.

Sister Smith was a wonderful companion, a devoted, loving mother and grandmother. She was a friend, always helping and doing for others. She will be truly missed by all of us.

Her funeral service was held at Mayberry Funeral Home, in Floyd, Virginia, by her pastor, Elder Kenneth Hopkins, with burial in Captain George Cemetery, where it will await the second coming of Jesus, to be raised at the final day, and be carried home to reign with Him forever and ever.

Therefore, be it resolved by Indian Creek Church that we give thanks unto God for His Grace, and request that copies of this obituary be made, one for the church, one for the family, and one for publication in Zion's Landmark.

Norman Quesenberry, Church Clerk

J.B. Mitchell, Jr.,
Jean Mitchell, Committee

EUNICE PAUL JAMES

Sister Eunice Paul James, a dear sister and faithful member of Simpson Creek Primitive Baptist Church in the Mill Branch Association, passed away November 28, 1993. She was born August 17, 1912. She became a member of Simpson Creek Church in February, 1931. She remained a member there until the time of her death.

In her earlier years she served as a nurse in the military. I'm sure she was very proud to serve her country in this way, and considered it, not only a duty, but a privilege and honor to be able to help the military personnel of our beloved country.

I am proud to mention her dedication to the church and the way in which she served as clerk for quite sometime. She performed her duties well until an illness forced her to turn over this office to someone else.

She left behind one daughter, residing in Florida, who I'm sure has missed her more than words can say and continues to miss her. Her funeral service was held at Simpson Creek Primitive Baptist Church. Officiating at the services were Elder George Paul and Elder Billy Gore. Burial followed in Carter Cemetery.

Her memory will fondly remain in our hearts, even though she is no longer with us. Our hope is to be with her in Heaven when this life here is over.

Roberta Ward (Writer)

GERTRUDE WRIGHT "TRUDY" GORE

Sister Trudy Gore of the Goretown Community in Horry County, South Carolina, passed away April 7, 1995. She died at her home after a prolonged illness.

Sister Gore was born in Columbus County, North Carolina, April 18, 1901. She was a daughter of the late Maloy and Amanda Faircloth Wright and the widow of Christopher C. Gore.

Sister Trudy Gore was a homemaker and a dealer for Stanley Home Products for 42 years. She was a long time devoted member of Simpson Creek Primitive Baptist Church, where she was so loved by her fellow sisters and brothers in the church.

Survivors include a son, C.C. Gore, Jr., of Loris, South Carolina; a daughter, Christine McMillan of Sanford, North Carolina; as sister, Luna Ray of Tabor City, North Carolina; seven grandchildren.

Funeral services were held at Hardwick Memorial Chapel of Loris, South Carolina, officiated by Elder George Paul and Elder Billy Gore. Burial followed in Carter Cemetery.

Simpson Creek Church lost one of its oldest and dearest sisters with the passing of Sister Trudy Gore. She is truly missed by all who had the privilege of knowing her.

Roberta Ward (Writer)

ALMA G. WILSON

I feel I am not qualified to write this obituary of Sister Alma Gilmore Wilson, but I am willing to try even though it has been quite awhile since her death. I will start by saying she was one of the most loving, humble people I have ever had the privilege of knowing. She was a dedicated, faithful member of Simpson Creek Primitive Baptist Church in the Mill Branch Association for many years. She joined Simpson Creek Church in August, 1947, and was a member there at the time of her death on February 26, 1993.

Sister Alma Wilson passed away at her home at the age of 84 years after an extended illness. Surviving members of her family include two sons, three brothers, three sisters, seven grandchildren, and eight great-grandchildren.

Her funeral serviced was conducted at Hardwick Funeral Home in Loris, South Carolina, on Sunday, February 28, 1993. Officiating were Elder George Paul and Reverend Kenneth Chatman. Burial was in the Carter Cemetery.

I am sure I speak for all the brothers and sisters of Simpson Creek Church when I say this dearly beloved sister is missed by everyone, but we should find comfort knowing she is no longer suffering. We feel she is at peace, and we have the hope we will meet her again when our days on this earth come to and end and are finished.

Roberta Ward (Writer)

SALEM ASSOCIATION

The Eighty-Sixth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, on Saturday before the third Sunday in June, 1995, and will continue through Monday, following. The dates are June 17th, 18th & 19th, 1995.

Oak Forest Church will entertain the association this year, 1995, on the Bunker Hill Church grounds. Bunker Hill Church is located in Forsyth County, N.C. on N.C. Highway 66, three miles south of Kernersville, N.C. Those coming from the east, or west, please follow Interstate 40 to its junction with N.C. Highway 66, just south of Kernersville. Follow N.C. Highway 66 south 0.8 mile to Bunker Hill Church on your right. Those coming from the north, by way of High Point, N.C., please follow U.S. Highway 311 North of High Point, to its junction with Highway 66. Follow N.C. 66 north 3.8 miles to Bunker Hill Church on your left.

We invite all who love the truth to come and meet with us.

Lester G. Stewart, Clerk
1593 Town Creek Road
Reidsville, N.C. 27320
ele. 919-623-3073

MILL BRANCH UNION

We will appreciate it very much if you will be present in the next issue of Zion's Landmark that the session of the Mill Branch Union will be held at Mill Branch Church the fifth Saturday and Sunday, July, 1995, these dates being July 29th & 30th.

Mill Branch Church is located just off U.S. Highway 701, east of Sidney Crossroad, about two miles east from Tabor City, Columbus County, N.C.

We invite our ministering brethren, brethren and friends to come and visit with us.

J.D. Wright, Union Clerk
Tabor City, N.C. 28463

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Association will convene, the Lord willing, at the Permanent Meeting Grounds on July 1st, 2nd & 3rd, 1995, located five miles East of Roxboro, N.C., just off U.S. Highway 158, near Surl Church. Elder T.R. Whitley was appointed to preach the Introductory Sermon, and Elder Burch Wray, as his alternate.

We encourage all lovers of the truth to meet with us, and we especially invite our ministering brethren.

Charlie Blalock
Association Clerk

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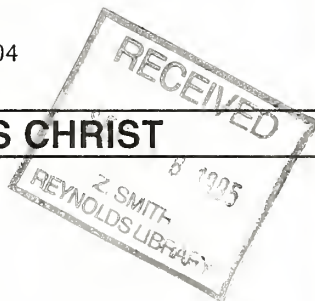
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J.M. Mewborn, Editor
PO Box 277
Willow Spring, NC 27592



Volume CXIX

March-April 1995

Number 2

THE FIG TREE

(THE CHURCH OF GOD)

"AND JUDAH AND ISRAEL DWELT SAFELY, EVERY MAN
UNDER HIS VINE AND UNDER HIS FIG TREE, FROM DAN
EVEN TO BEERSHEBA, ALL THE DAYS OF SOLOMON."

1st Kings 4:25.

AND

"THEY SHALL SIT EVERY MAN UNDER HIS VINE AND
UNDER HIS FIG TREE; AND NONE SHALL MAKE THEM
AFRAID: FOR THE MOUTH OF THE LORD HATH SPOKEN IT."

Micah 4:4.

SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows:

*These rates took effect with the
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\$7.00 PER YEAR
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J.M. MEWBORN, Editor

LITTLE VINE CHURCH

Standing all alone, beneath the tall pine,
Is a little white church, called "Little Vine";
For over a hundred years, this little church has stood
All by itself, at the edge of the wood.

The first thing you see, as you walk through the door,
Is the wood fed stove, in the middle of the floor;
Bare wooden benches, also, with a cushion here and
there,
With the feeling of love that is felt everywhere.

No plush carpeting is seen on the bare floor,
And no fancy draperies are at the windows or door;
There are clean, sparkling windows with
sunbeams shining through;
All of this luxury is for the likes of me and you.

There is no Sunday School, and no hat is passed around;
No self-works in this little church is found;
You can tell by the love and you can see on each face
That it all comes from God's "Amazing Grace!"

There is no kind of music, except from the heart;
It is ringing loud and clear, when the singing starts;
Thanking God for the blessings He has given,
And the hope He has promised for "A Home in Heaven."

Oh! What a Firm Foundation, it is planted on The Rock,
Are these Children of God, what A dear Little Flock!
They are seated away from the world, beneath the tall
pine,
In this little white church, called "Little Vine."

Avis King,
Austinville, Virginia, 24312
February, 1995.

LITTLE VINE CHURCH
(NEW RIVER ASSOCIATION)

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

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From information at hand, Little Vine Primitive Baptist Church, located near Sylvatus, Carroll County, Virginia, was organized in the year 1872, and joined the New River Association shortly thereafter. It has these 123 years stood as a landmark of truth to Honor and Glory of the One who gave her her life and existence.

Earlier pastors of the church include Elder J. Sumner, Elder Benjamin (Bennie) Myers and Elder J. Sechrist, along with the current pastor, Elder Sidney E. Rakes, Dublin, Va.

According to the record, the New River Primitive Baptist Association was organized in the year 1793, making it today the third oldest, active Primitive Baptist Association in the United States of America. If the Lord will, it will meet in its 201st annual session on the 1st of September, 1995, with Little Vine Church at Indian Creek Church, Indian Valley, Virginia. It is most interesting to note that Indian Creek Church was one of the original or charter members in the constitution of the New River Association at the time of its organization in 1793, and has maintained active membership in this body for 201 years, an outstanding record and one of noteworthy. Little Vine Church, as stated, came into the body at the time of its organization in 1872.

It is also interesting to observe that in the year 1857, the following churches, namely, Salem (Little River), Pine Creek, West Fork, Jack's Creek, Charity (Smith's River), Union, Liberty, Long Branch, Green Hill, and Centre (Center), were dismissed in order at that time to form or organize what is known today as the Smith River Association. Also, of interest is the fact that of the ten original churches, dismissed in 1857 to form or organize the Smith River Association, Charity, Salem, Union, Long Branch, Green Hill, Jack's Creek and Pine Creek are still active in this association. Liberty and Centre (Center), however, are still active bodies, although not members of this association.

This lovely poem, "Little Vine Church", is much appreciated. The author, Mrs. Avis King, and her husband, Mr. Herbert King, attend Little Vine Church regularly, and they reside in Austinvill, Va. Her mother, Sister Mary Emma Martin Surratt, was a member of Little Vine Church for many years, along with her father, Brother Charles H. Surratt.

We are told that when Mrs. King first sat down to write the poem, she had difficulty. Later, she laid down and said, "Lord, I cannot write this by myself. When she went back to it after lunch, she said the words just flowed out. She said she could not write them fast enough. After she had finished the composition, she said that she did not write it. "To praise, honor and glory is God's" she said. This proves to us that there is such a thing as "Godly Inspiration."

J.M. Mewborn,
April 29, 1995

(For reference see Pages 558, 920, 921, Hassell's Church History)



Little Vine Primitive Baptist Meeting House, located near Sylvatus, Carroll County, Virginia (Built 1870).

THE FIG TREE

There are many scriptural references to the Fig Tree in both the Old Testament, as well as the New Testament, in the Bible. Many of these references point to and are a type or figure of the Church of the Living God here in the world. The above quoted scriptures from 1st Kings 4:25 and Micah 4:4 concerning the Fig Tree are direct references to God's militant church and her faith, the one that has ever existed, as we have said, since the days of Adam and the beginning of time. This includes the one that was made manifest under the law, as well as the one set up and established by Christ nearly 2,000 years ago. In faith, the latter is a continuation of the former.

The wording of these scriptures, "Every man under his vine and under his Fig Tree dwelt safely," and "They shall sit every man under his vine and under his Fig Tree; and none shall make them afraid," point to Christ as the Vine, and the Church as the Fig Tree. To dwell safely means to dwell securely, and none will dare to molest us or make us afraid. My dear father, when I was a child, many years ago, in practically every prayer that I heard him attempt to make, would include those words, just quoted, somewhere within it. Again

quoting him, he would always invariably say, "Oh! Lord, we beg, may it continue to be thy will to bless us to dwell safely, every man under His own vine and under His own Fig Tree, none daring to molest us or make us afraid." I did not know then, but I came to know later that he was referring to the Church. I remember him as a dear father, a dear man of God, and a faithful pastor to his churches, Elder Joshua E. Mewborn. He was an ordained minister of the Gospel for 52 years, and died July 3, 1975, at 86 years of age.

The expressions, "under his vine and under his Fig Tree" and "sit every man under his vine and under his Fig Tree" are also proverbial in meaning, as a parable, and carry a deep, spiritual connotation of the historical past of Israel of old. Although, not recorded in the scriptures, as such, but ancient commentators recorded (or left on record) in the days of King Solomon that it was the custom in Judea to sit under vines and Fig Trees to read, meditate, pray and converse together on the scriptures, as Nathaniel, the fifth apostle, had been seen by Jesus, reading concerning Jacob's Ladder, of which we shall speak in more detail later on in this writing. During the peaceful reign of King Solomon, it was said the people did not have to keep within their walled

towns and cities and lock themselves up in their houses, but sat down peacefully on the outside within their gardens, orchards and vineyards, where they enjoyed the fruit thereof, respectively, for the purposes as just stated. "They shall not hurt, nor destroy in all my holy mountain," was the prophecy concerning them. Isaiah 11:9. "And None Shall Make Them Afraid." Micah 4:4. "And Judah And Israel Dwelt Safely." 1st Kings 4:25. As the Church of God, while abiding beneath the peaceful presence under the shadow of the wing of Her King, so is the Church, His Kingdom, a happy, safe, quiet, peaceful place of inward and outward blessings. Here, they come freely without any fear of injury done by the person of an enemy, all of this pointing to the Lord Jesus Christ.

For over two hundred years, our beloved country, the United States of America, under the first Amendment to our Constitution has made, civilly speaking, this blessing possible, through the goodness and mercy of God, with the guarantee of this right and privilege to every citizen, to-wit:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, etc."

What a blessing this guarantee of religious freedom has meant to God's truly afflicted and poor people here for all of these many years. Today, there are many interpretations and decisions rendered by our Supreme Court in Washington, D. C., I am sure, in which we do not agree, but the blessed privilege of being able to "Dwell Safely, Every Man Under His Own Vine and His Own Fig Tree," and "Sit Every Man Under His Vine and Under His Fig Tree," none daring to make them afraid, far outweighs all of these troublesome Supreme Court interpretations and Congressional passage of these unwanted laws in our lives. May we ever keep in mind and be reminded that if the above words, shown in quotes above, ceased to exist in our national Constitution, we would really have something to gripe and complain about. I have a strong feeling we would feel more distress than we might see, from the standpoint of persecution, pain, affliction, and suffering.

The following article, entitled THE FIG TREE, is a sequel to another article on the same subject, THE FIG TREE, that I attempted to write back

in the year 1982, with more revelation, I trust, has been given me at this time, as I have been writing it. The Fig Tree portrays in type and shadow the true church of the Living God in many instances and ways in its scenario viewed in reality while here in the world.

J. M. Mewborn

June 19, 1995

THE FIG TREE

Several people have asked me to pen my thoughts on the subject, The Fig Tree, as it relates and compares spiritually with the living church of the Lord Jesus Christ after attempting to speak from the subject several times in recent months. It was recently that I heard a dear Elder refer to the subject during a discourse at an association, and from that point my mind was greatly and deeply stirred concerning it. It was so stirring, it seemed, has been so deep at times that I am now made to believe that every aspect or characteristic of this wonderful tree or bush bears some relationship, regardless of how large or small, to the wonderful things of the Spirit of God. The Apostle Paul declared, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given to us of God. Which things also we speak, not the words of man's wisdom teacheth; comparing spiritual things with spiritual." 1st Cor. 2:12, 13. The Spirit of God "searcheth all things, yea, the deep things of God." 1Cor. 2:10.

THE FIG TREE IS AS OLD AS TIME, POINTING TO THE ETERNAL CREATION OF THE CHURCH OF THE LIVING GOD IN ETERNITY.

The fig tree, of course, will be seen in its natural setting or habitat, but let us state in the outset that it was the first tree to be specifically named in the scripture to be found outside of the Garden of Eden. There were many trees in the Garden of Eden, but only two are mentioned specifically by name as being the "Tree of Life also in the midst of the garden, and the tree of knowledge of good and evil." Genesis 2:9. Then it follows after the transgression and the fall of Adam and Eve in the garden, "And the eyes of them both were opened, and they knew that they were naked; and they sewed FIG LEAVES together, and made themselves aprons." Genesis 3:7. Scripturally speaking, the fig tree or bush is as old as time itself, pointing directly to the Church of God, and I am now persuaded to believe that it points (with all of its aspects and characteristics) to things that are wholly spiritual, divine and eternal. In this editorial, I hope, if it is the Lord's will to bless me, to bring out in clarity a few

the spiritually beautiful distinctions of these aspects and characteristics. The Fig Tree is mentioned all through the scriptures from Genesis to Revelation. Christ made several references to it, once in a parable, and another time in actual reality, as He and His disciples came upon one as they journeyed here on the shore of time. I shall attempt to dwell upon these two incidents later on in this writing, if the Lord will.

To my finite understanding the aprons, made of fig leaves, that Adam and Eve sewed together to hide their nakedness after they had been driven from the garden of Eden, point to the law and man's failure in keeping it. Their efforts in making the aprons, "sewed fig leaves together," are clearly a representative of man's work to save himself. The Fig Leaf Aprons, as such, were only a temporal, (temporary), covering to hide their nakedness, as all human efforts have ever resulted in complete failure for salvation with the inevitable deterioration and disintegration of these garments, (or aprons). The Law of Sin and Death prevailed, as God said it would.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. This was God's commandment to the first man, Adam. Eve followed it up and told the serpent, "But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Genesis 3:3. Eve ate because she was deceived in this transgression of God's law, and she gave to Adam, and he, likewise, ate, but Adam was not deceived in this transgression, a figure of Christ. This was according to the foreordained purpose of God before the foundation of the world that the penalty of the law of sin and death was activated and put into force. This law is still in force and active until this very hour and moment of time upon all human flesh of Adam's posterity for funeral homes today are doing a good business everywhere. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:20-21. Adam and Eve died because, momentarily, sin reigned, and being finished, brought forth death.

The better news followed that "the Lord God made coats of skin, and clothed them, unto Adam also and his wife." Genesis 3:21. Here, animals were slain with the shedding of blood which points to the coming of the Lord Jesus Christ 4,000 years later, with the gift of "The Law of the Spirit of Life in Christ Jesus," which set the church, that fell in the ruins of Adam, forever free from sin, death, hell, the grave, and Satan with all of his works. See Romans 8:1-41. The fact remains that

it was only the Lord God who "made coats of skins and clothed them, Adam and Eve" with no hint of man's work or assistance. This scripture is proof, sufficient, to establish the doctrine of Salvation by Grace and Grace alone for the church in time, as well as in eternity. Therefore, grace reigned long before the creation of the world, that contains sin, death, hell, the grave and Satan and his works, a total number of five enemies which Christ, while on the cross, destroyed their power by His resurrection from the dead. So, the penalty of eternal death on the elect of God was permanently annulled and set aside.

THE FIG TREE HAS A QUALITY OF INDESTRUCTIBILITY. ONCE IT HAS BEEN PLANTED AND TAKEN ROOT, IT IS ALMOST INDESTRUCTIBLE.

A brother in our church told me recently of an attempt, made once in his family, at trying to destroy by fire an old worn out fig bush, as they thought. It was burned down by him completely to the ground with the trunk stub left beneath the soil. The following spring, he said, the tree sprouted and in three years a new tree had originated with what seemed to be better fruit borne from it than had been the case for all of the tree's previous years of existence. In Exodus 3:2, we read of an Angel of the Lord appearing unto Moses in a flame of fire out of the midst of a bush. "Moses looked and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." Whatever kind of bush that is mentioned here is not designated in the scripture, but we have to believe that it is a true figure or type of the Church of the Living God in its characteristic of indestructibility. The Apostle Paul declared, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Hebrews 2:12

It is through the midst of the Gospel Church, here in the world, that the Lord speaks to His believing people. The Gospel is only preached to and heard by them, and not to the world at large. Satan and man have ever tried to destroy it, but have not succeeded to the present time, nor will they ever triumph in their efforts. "And the bush was not consumed." Fiery trials have never hurt nor injured the church, but inward troubles, as the bitter cold, will cause it to decrease or appear to diminish. For early Greeks, one of our oldest civilizations in the history of time, according to ancient history, the fig was the basic food that was found on the public tables of Sparta. Ancient history has also left on record that a fig tree shaded Romulus and Remus, infant founders of Rome. In our United States today, the fig tree grows chiefly in the

southern half of the country and in central California. Like the true church, it will be found living from the seacoast to the highest mountain peak. However, figs may be grown as far north as Michigan, if the trees are protected against bitter cold in the winter.

THE FRUIT OF THE FIG TREE HAS MEDICINAL, HEALTHFUL QUALITIES TO THE OUTWARD MAN THAT COMPARE FAVORABLY TO THE SAVING, LIFE-GIVING QUALITIES FOUND IN THE GOSPEL OF THE LORD JESUS CHRIST TO THE SOUL OF MAN.

We have experienced at times the wonderful effect that is found in the application of the precious doctrine of God our Saviour to our souls and the saving effect that is experienced in hearing the wonderful sound of the Gospel of Christ to the poor, dying, hell-deserving sinner. Likewise, by comparison, we also find a medicinal effect in the quality of the juice or sap of the fruit of the fig tree. Hezekiah, 718 years before Christ, was treating infections with fig poultices. Hezekiah commanded Isaiah, "Take a lump of figs. And they took and laid it on the boil, and he recovered." II Kings 20:7. Figs were used medically by army physicians as late as the Civil War in the United States. Recently, a dear friend came to me and said that her grandmother, she remembered, had applied a poultice of figs to an infectious sore on her face when she was a little girl. The infectious sore, she said, became healed from this application. Elderly people today eat fig bars or fig newtons for the quick energy strength derived from them to strengthen their weakened bodily systems, as well as for elimination purposes.

A SCRIPTURAL COMPARISON BETWEEN THE BARREN (NON-FRUIT BEARING) FIG TREE AND THE FRUITFUL (OR FRUIT-BEARING) FIG TREE, PORTRAYS THE DIFFERENCE BETWEEN THE LAW AND THE GOSPEL

In the New Testament Christ mentioned two Fig Trees specifically, (1) the barren (non-bearing) fig tree, and (2) the fruitful (or fruit-bearing) fig tree. One was in the path or journey of Jesus and His disciples as they journeyed here in the time world. This is the one that Jesus cursed. "Now in the morning as He returned into the city, He hungered. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:18-22. The other instance is the one in which He mentioned the fig tree

in a parable. "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then he said unto the dresser of his vineyard, Behold, these many years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth (or bother) it the ground? And he answering said unto him, Lord, leave it alone this year also, till I shall dig about it, and I will see if it bears fruit, well: and if not, then after that thou shalt cut it down." Luke 13:6-9.

The first fig tree that bore no fruit portrays the outward worldly religion of the law, the attempt of man to worship God by his own works of free will and righteousness as contained in the law. The attempt of man to worship God by Cain in the morning of time is another example or case at point. The worship of the law by the believing Jews, the scribes, Pharisees and Sadducees in the time of Jesus, while He lived here on the earth, is another instance. Jesus defined the meaning of the parable in His own words when asked by His disciples, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see and hearing they might not understand." Luke 8:9,10. The blind eyes of the non-elect are not opened, their deaf ears are never unstopped, as a person, faith is never given to them that they may walk, their stammering tongue is never unloosed, singing that glorious praise to Him who liveth forever, and they never obtain that joy and gladness that comes from the fleeing of sorrow and sadness in their hearts. The fig tree of the law has never borne fruit and never will. The election, foreknowledge and predestination of the elect have forever secured this eternal separation between the elect, the chosen of God, and the non-elect.

On the other hand in the case of the second (or fruitful) tree, I will venture to say that it has borne fruit, even as far back as righteous Abel, and it is still bearing fruit today; also, it will forever bear fruit, all the way down to the end of time. What is the difference? I believe I can tell you what makes all the difference. The fruit of faith. Jesus said, "If ye have faith and doubt not, ye shall not only do this which is done to the fig tree." Here, He had reference to false faith, pretended faith, faith that is no faith. True faith has no involved doubts and fears in the life of a child of God while he lives here in the world because of sin that dwells in his flesh. Jesus had reference to a professed religious people who never experience any doubts or fears. "If ye have faith and doubt not." Who are they? Those who trust in themselves and their own works, who are wholly for salvation for they have never been given Godly inspired faith to trust in the work of the Almighty God and Saviour because He has never shown them their lost estate and condition they are in because of their fallen nature and sin. By their doctrine they tell you they know that they are saved and beyond doubt heaven will be their home after this life.

ell describes them in Chapter 18, verse 9, "and He (Jesus) spake this parable unto certain which trusted themselves that they were righteous, and despised others, etc." In the end of time the religion of the law will fall because there is no foundation to it, to those who trust in it for salvation. Christ is the Rock, the foundation that is both eternal and everlasting. Jesus verified this truth with His own words when He told Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18.

True faith is genuine, regardless of how small the measure or size. Jesus said immediately after telling of the destruction of false faith and its constituents, "If ye have faith, and doubt not, ye shall only do this which is done to the fig tree." Here, He follows with the use of the word, "also." "BUT ALSO IF YE SHALL SAY UNTO THIS MOUNTAIN, BE THOU REMOVED, AND IT SHALL BE CAST INTO THE SEA; IT SHALL BE DONE." Matt. 21:18. The word ALSO, as used here, means to say "on the otherhand," and with the possession of true faith mountains will be removed. He told His disciples in another place, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17:20. With the true, genuine fruit of faith, although the size of a grain of mustard seed, mountains are removed. I believe these to be the mountain or mountains of sin. Therefore, the strength of just a little bit of faith, regardless of how small, is just as powerful and effective as the largest measure. What truly counts is the actual presence and possession of genuine faith! It is based solely on the quality, not the quantity.

THE TRAIT OF THE LOW PROFILE OR OBSCURITY OF THE FIG TREE IN NATURE COMPARES FAVORABLY TO THE LOW PROFILE AND OBSCURITY OF THE CHURCH OF THE LIVING GOD IN THE WORLD, BOTH OF THEM SOMETIMES BEING UNNOTICEABLE.

For many years it has been the custom to plant fig trees in the back yard or remote portion of one's home or residence. Seldom is the fig tree seen in the front portion or yard area. Other more decorative shrubbery is more common to the street or frontal area, but think with me where, no doubt, you or your neighbors planted the fig tree. I knew a brother and sister of our church who resided in the City of Raleigh, NC., for many years. This faithful brother and sister are now deceased. They had a large fig tree planted at the back or furthestmost end of their residential rectangular lot in that city. It was almost unnoticeable. Yet, it was there. It was just as far back from the street as they could get it, not to be on the other person's property. In fact, if you had been there, you would have never known that it was in existence. Yet, it was one of the

oldest and largest fig trees that I have ever seen. What is the significance of this characteristic? The scripture will give the answer. Jesus, in describing the religion of the Pharisees, said, "But all their works they do for to be seen by men: They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues." Matt. 23:5,6. The religion of God in a true believer's heart is not like the religion of the world, out "to be seen of men." It will remain, on the most part, obscured and kept on a very insignificant basis, completely hid in many instances, as the location of the fig tree. The world will advertise its religion, many times in large letters, but not so among the true household of faith. Usually, one will have to look sometimes long and hard before he will find the meek and lowly fig tree as it is obscured by many other bushes and shrubbery in one's yard. Enter into any urban or metropolis city area today, or into any rural area and you will find many sanctuaries of the world. To find the true church of God sometimes is quite difficult to locate. If one will look long enough and hard enough, he will usually find it, but it will not be found with the religions of the world. The true religion of God will never boast about what it has done for the Lord or about how many souls it has saved for Him, "where there is envying and strife, confusion and every evil work, but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:16, 17. The true religion of God in the hearts of His people will lead a quiet and peaceable life in all Godliness and honesty. See 1st Timothy 2:1. When the Virgin Mary was great with Child of the Holy Ghost and before the days were accomplished that she should be delivered, Joseph, the husband of Mary, a just man, not willing to make her a public example, was minded of God to put her away privily (or privately). This principle is manifested today by those who possess a living hope in Christ in their breast. Never will they make this true religion a public example, a show to the world, but to the contrary the fruit of faith will inwardly be thought upon continuously in a personal way for true religion has ever been a personal matter. Jesus said, "Give not that which is holy unto dogs, neither cast ye pearls before swine, lest they trample them under their feet, and turn again and rend you." Matthew 7:6. James describes the non-fruitbearing tree in these words, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. Modern day religionists, so-called, even advertise and display their brands in daily newspapers, radios, street placards and posters, television, etc.

Let us now look more closely at the time that is usually required for a fig tree after planting to bear

fruit, the number of crops produced annually on one tree, the most unusual aspect of the blossom, the method and manner of pollination, the symmetry and design of the leaf, etc. In these characteristics and aspects, just mentioned, we will see identical Spiritual reciprocations that are wholly equal by proportion in comparison.

FOR A NEW FIG TREE TO BE BROUGHT INTO EXISTENCE, A BRANCH FOR ROOTING MUST COME FROM A PARENT TREE AT LEAST THREE YEARS OLD OR OLDER WITH A WAITING PERIOD OF THREE YEARS BEFORE ANY FRUIT IS BORNE BY THE NEW TREE. THE THREE YEAR OLD PARENT TREE PREFIGURES THE THREE-IN-ONE GOD, FATHER, SON & HOLY GHOST, AND THE THREE YEAR WAITING PERIOD PREFIGURES THE THREE PHASES OF A CHILD OF GOD'S EXPERIENCE, BONDAGE IN EGYPT, THE LAW IN THE WILDERNESS, AND THE GOSPEL IN THE LAND OF CANAAN.

Usually, in order to begin a new tree or bush a tender branch from at least a three year old tree must be cut from the primary bush and then planted in early spring. This three year old parent tree is a figure or type of the Three-In-One God, Father, Son and Holy Ghost, who has ever given eternal life to His Church by regeneration and the new birth. Then, a three year waiting period must take place, when usually in the third year will be seen the first production. Let us recall, that the children of Israel were brought through three stages in their earthly journey, and it was in the third stage of their experience that they did drink the milk and eat the honey that flowed in the promised land. These stages were as follows, (1st) Bondage in Egypt (2) the law and rebellion against God while wandering in the wilderness, and (finally) (3) the promised land that flowed with milk and honey, the latter which prefigures the Gospel inheritance. In the parable of the fruitful fig tree, let us remember that the Man who planted it had come each of the three years into His vineyard seeking fruit and had found none. He said unto the Dresser of His vineyard, "Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" The planter of this fig tree is God the Father and the Dresser of His vineyard is His Son the Lord Jesus Christ. Back in the annals of eternity, before time and the world began, God in His infinite foreknowledge and wisdom saw the vanity and vexation of the spirit of man that He had made. If left alone to God's justice and wrath, all hope for him was gone in the fall of Adam.

"Cut it down," the Owner said. "Why cumbereth (bother) it the ground?" But The Dresser, God's only begotten Son, the Lord and Saviour Jesus Christ, who was equal with His Father in the Holy Trinity, answered

according to His Mercy and Grace, "Lord, let it be this year also, till I shall dig about it, and dung it: if it bear fruit, well: and if not, then after thou shalt cut it down." Here, the Dresser, a type of the Lord Jesus Christ, plead for the life of the tree, the latter being a type of the church. So, this tree was planted in eternity and the three years required for maturity represent the three dispensations of time which contain all witnesses of the faith of the chosen, elect families of God from Adam, Abel, Seth Enoch, Noah, Abraham Isaac, Jacob, Joseph, Moses, David, Solomon, Rahab, Gedeon, Barak, Samson, Samuel, John the Baptist, the twelve Apostles, and reaching all the way down to the last heir of promise at the end of time. "Lord, let it be alone this year also." Here is our Advocate with the Father in the counsel hall of eternity, pointing to the crucifixion in the third dispensation of time, pleading for the very life of this church, even to the last heir of promise. It was the work of our Lord and Saviour in complying with the demands of the law by His fulfilling it to every jot and title, by His perfect life and righteous death, by His resurrection from the dead and His ascension into Glory that saved His people from the vineyard's owner's wrath. His agreement with the Dresser to go forward with the redemptive work of salvation was put into action. He was to be born in time. The digging about points to the experience of God's children in their dying daily, their doubts, fears, their trials, tribulations, inward suffering and outward suffering and sorrows here in this world. Digging has reference to sin that dwells in the flesh. So digging is the trial and experience of deliverance from the stench of sin that the Apostle said, "But sin, though it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Roman 7:13. The tree would not have lived except for death, (or new birth), having been cut away from the parent tree, nor could the fruit of righteousness have made its appearance without the manifestation of the knowledge of sin which was required in this operation of God's work.

THE ANNUAL SEASON PRODUCES TWO CROPS OF FIGS, THE FIRST CROP FROM OLDER BRANCHES OF THE PRIOR YEAR, AND THE SECOND CROP FROM NEW BRANCHES OF THE CURRENT YEAR. THE FIRST CROP IS A TYPE OF THE CHURCH UNDER THE LAW IN THE OLD TESTAMENT, AND THE SECOND IS A TYPE OF THE CHURCH UNDER THE GOSPEL DISPENSATION.

Now it is interesting to note that the common fig tree produces two crops of fruit each year. The first crop is produced on branches made during the previous growing season. The first crop matures in June or early July. The second crop is produced on entirely new branches of that particular growing year and matures in late August or early September. W

ARTIST'S SKETCH OF (SEVEN) (MATURE)
FIG LEAF - 7 LOBES

FATHER

HOLY GHOST

SON

CEREMONIAL LAW

(Given to
(Moses in
(The Wilder-
(ness

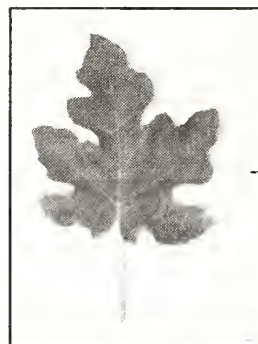
MORAL LAW
TEN COMMANDMENTS

(Given to Moses)
(on Mt. Sinai)

THE WITNESS OF
JESUS CHRIST
ON EARTH

THE WITNESS
OF THE HOLY
GHOST ON
EARTH

Enlarged sketch of Fig Leaf, above,
was made from original photograph of
Fig Leaf insert herein by artist,
Suzanne T. Mewborn, Willow Spring,



s the significance here? As we know, the scriptures are divided into two separate divisions or sections, the Old Testament and the New Testament. To my understanding the first crop represents the elect church of God that is reflected or portrayed in the Old Testament in the both the (1st) old world from the time of Adam down to the flood and the (2nd) law or legal world that began at that point (the flood) and lasted until the coming of Christ. "These all died in faith, not having received the promises, but having seen them afar off,

and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Hebs. 11:13. The second crop produced on brand new branches represents the Gospel Church as contained in the New Testament. "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:16-

17. Here, the worship of God was changed from the old way of worship under the law to the new and living way of worship in the (new) Gospel Dispensation of Grace in Christ. These are two separate, distinct crops, but they are the same kind in variety. There is no change in kind or type because the fruit is identical in that it originates or comes from the same bush or tree. It is the same faith in Christ in all three dispensations of time. There is no change or variation. Job had the same faith as Abel, and Abel had the same faith that was possessed of the twelve apostles, and will also possess the last heir of promise who is known only by God Himself, when he will be made manifest against that final day. All of them are kept, soul and spirit, even their dust (bodies) in the graves at this very moment, "by the power of God through faith unto salvation ready to be revealed in the last time." 1st Peter 1:5. As the fig tree was here in the morning of time, you may confidently rest assured that it will likewise be here in the end of time. It is the resurrection of the body, the final capstone of the doctrine, that completes the finished work of the Lord and Saviour, Jesus Christ.

Jesus told the Samaritan woman, "Woman, ye worship ye know not what: we know what we worship: for salvation is of the Jews." John 4:22. The Gentile Church in the Gospel dispensation could never have existed (the one that Solomon mentioned), "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" (S. of S. 8:8), had not Jesus Christ been born of the lineage of the tribe of Judah, son of Jacob who was the grandson of Abraham, who believed God and it was accounted unto him for righteousness. It is no wonder Jesus said, "We know what we worship: for salvation is of the Jews." Abraham was a Jew, a direct descendent of Shem, oldest son of Noah. Abraham has ever had two classes of descendants, religiously speaking, (1) those who attempt to worship God by the righteousness contained in the law, and (2) those who do worship Him by the righteousness of God which is by faith in Jesus Christ. The Apostle Paul categorized them: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8,9. The later righteousness is imputed, as a gift. The church of God that was back under the law, stemming also from eternity, is that first crop (of figs) and the Gospel Church, embracing the Gentiles, is the second crop (of figs), who is the little sister spoken of by Solomon. God wonderfully favored the Gospel Church, but in the end it will take no preeminence over the one in the first and second dispensations. This is verified by the Apostle's language, "And these all, hav-

ing obtained a good report through faith, received the promise: God having provided some better thing for us, that THEY without US should not be made perfect." Hebrews 11:39, 40. They will all be made perfect in the New Jerusalem in the final, glorious resurrection day of the just when the bodies embrace the whole volume of the Book will "when He shall appear, be (made) like Him; for they shall see Him as He is." 1st John 3:2.

THE BLOOMING FLOWER (OR BLOSSOM) OF THE FIG TREE IS HIDDEN FROM THE EYES OF MEN, IT HAS BEEN SAID THAT THIS TREE HAS A FRUIT WITHOUT A FLOWER, WHICH IS NOT TRUE.

The fig is sometimes called a fruit without a flower. This is not true. Someone may have called it as such, but I will venture to say that there has to be of necessity a flower for there can be no fruit anywhere without a flower. This is commonly true with all fruit bearing trees. This is logical. Where is the blossom of the fig that gives rise to the fruit? Answer: On the inside of each fruit will be found several tiny flowers. Therefore, the blossom is on the inside of the fruit. The significance here is that you cannot literally see Christ who is placed and fixed inside the heart and soul, the breast, of a little child of God. The blossom is "Conformed in you the hope of Glory" (Galatians 4:19; Colossians 1:27). Inside of the fruit is one blossom that is aggregately composed of many smaller blossoms. These tiny blossoms of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance" are all of one flower and in one fruit. They are designated "fruit of the Spirit" (not fruits) Gal. 5:22, 23), and will so permeate the old man that they manifest themselves outwardly that "the fruit of the Spirit" will be seen, but not the blossom. This is why the true church looks for that well-ordered walk of Godly conversation in the lives and examples of the saints numbered with her. The evidence of the blooming of the flower of Christ in the heart is the "fruit of the Spirit" that is borne in the outward walk for this fruit will stem from the good tree. "Jesus said, 'Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?' Matt. 7:16. 'A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them.' Matt. 7:18, 20. All of this is surely the creation and workmanship of God as the Apostle Paul declared: 'For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Eph. 3:10. Good works of God's church, someone will say? Yes. God bestows the world ordained that they, who bear this fruit, should walk in them. How do you find and identify them? The Bible tells us. Look for the manifestation of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. When you find this exemplary v-

st know that the tree of Christ has been planted and loomed in the heart of that man, woman or child. They will judge you by your walk, not your talk.

It would appear that the fruit of the Fig Tree appears before the flower, since the flower is never seen, but this is not the case. The flower of the fruit of the fig is concealed (or hidden) within the fruit, a figure of our outward walk, here in the world, before men. This bodily walk is made manifest outwardly in the militant church because of the inward, blooming flower of Christ within the heart and soul of the poor sinner. All blossoms, whether in nature or grace, always precede the fruit.

AS NATURAL WASPS ENTER INSIDE THE FRUIT OF THE FIG & POLLINATE THE BLOSSOM, SO DO OLD BAPTISTS CARRY THE LOVE OF CHRIST IN THEIR HEARTS AND SPREAD IT AMONGST HIS PEOPLE; AS WASPS HAVE STINGS, THEY WILL HURT YOU, AND AS SINNERS HAVE SIN, A STING, IF NOT KEPT, THEY WILL LIKEWISE HURT YOU IN HIS BLESSED CHURCH, PAINFULLY.

Another outstanding aspect or typical characteristic of the fig tree that compares and coincides favorably with a spiritual application is the method and manner of pollination. I well remember when I was a child about the age of 8 years of age of being stung severely by a wasp as I was enjoying the deliciously ripened, juicy figs from my Aunt Viola Turnage's fig tree. In the warmth of the summer sun you can get hurt, if you stay around a place called "The Fig Tree." For many years after that occurrence any desire henceforth to be about the fig bush was not present with me. I can still almost feel the pain in my left leg that was inflicted by the sting of that wasp. But God has a wonderful purpose in the presence and creation of the wasp at the fig tree. It is interesting to note that we do not find the oyster mentioned in the scripture, but the pearl is mentioned time and time again. Yet, there could be no pearl without the oyster. By comparison, the fig is mentioned time and time again in the scripture, but we do not find the wasp mentioned. Yet, by comparison we could not have the fig without the wasp. As the oyster gives rise to the pearl, so does the wasp give rise to the fig. Similarly, we cannot have the one without the other. I wondered when that first wasp stung me, as to what purpose God had in creating a wasp because of such dreadful pain. I knew and believed, as a child, that He made all things. Little did I realize then and have come to know now that God had a wonderful purpose in creating the little wasp and its sting. Likewise, He has a blessed purpose in His creation of sinners (some do not believe this) for there could be no existence of the true church of God, here in the world, without the existence and presence of poor sinners. I am sure that many have noticed the

presence of wasps, as they hover on the fruit of the fig during the fruit bearing or production (pollination) seasons.

(The wasp, as well as the hornet and the bee, are from the Hymenoptera Biological Classification of insects. The bee produces honey while the wasp and hornet do not. They are said to represent the highest development among six-legged animals, and come the nearest to exhibiting intelligence. Their instinctive abilities are the most clever and amazing.)

Now we have already pointed out that inside of each fruit will be found a number of small blossoms that together aggregately form one blossom, as such. An opening at the top of the fruit of the fig permits a small wasp to enter within and pollinate the flowers. Thus, the beauty of the flower is contained on the inside of the fruit. The whole beauty of the flower is inwardly concealed. Likewise, the real beauty of the true church is found only on the inside. This beauty is securely withheld from the unbelieving world, that always spurns it or turns away from it, even when mentioned. Wasps, today, naturally speaking, habitate Old Baptist Meeting Houses more, perhaps, than any other place of my knowledge. Just fire up the old pot belied stove in the cold, winter time and you will see. It is true, likewise, when the Gospel of our Lord and Saviour has warmed the believing heart, you will see the activation of human wasps. "The king's daughter is all glorious within." Psalms 45:13. There will be a stirring amongst them when the warmth of the Spirit arrives that sustains the believing heart.

I remember a conversation with a sister in our church before I asked for a home and was received in their fellowship over 40 years ago. She was speaking of the great love and dear fellowship of God's kindred people. I remarked that I felt it best to remain on the outside, craving and begging for more evidence, and not feeling worthy of such a blessing. She replied in such a warm, encouraging way, "Yes, but it is by far better inside." I did not realize what she meant at that time, but have come to fully realize and know the meaning of her words since. I can now agree wholeheartedly with her, and I believe that you, my reader, my dear brother, sister, or friend, will also agree. This true light "giveth light unto all that are IN THE HOUSE." Matthew 5:15. The church and her God-given truth, like her Lord and Master, "hath no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him." "We hid as it were our faces from Him; He was despised, and we esteemed Him not." Isaiah 53:1, 2. Hid? Yes, "hid from the wise and prudent, (hid from the world), and revealed unto babes." Matthew 11:25. The wasps in this instance are comparable to sinners, the ones who were given by the Father to the Son in that everlasting covenant ordered in all things

and sure before the foundation of the world. When that appointed time arrives, these sinners are brought by reason of the Inner Man having been placed inside their souls to hunger and thirst after righteousness. As the wasp enters inside the fig to reach the sweet nectar of the fig blossom, sinners are drawn under the sound of the glorious gospel of Christ for that Inner, New Man to be fed. Wasps have stings. So do sinners. Both of them will hurt you if you come in contact with them at the right place, time, manner and way. They will get you. "The sting of death is sin; and the strength of sin is the law. Sinners carry a sentence of death in their members, and this death sentence also contains a substance called sin; within this substance called sin is a weapon called "the Sting of Death." But thanks be to God, which giveth us the victory through our Lord Jesus Christ, who removed the sting of sin from death, and destroyed both of them (sin and death) for the church of the Living God by the power of His resurrection from the dead.

Because of His victory over sin, death, Satan, hell and the grave, sinners sing the glorious song of blessed triumph, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1st Cor. 15:55-57. His glorious victory has destroyed and broken asunder forever the reigning power of sin, the sting of death, as well as the power of death, hell, and the grave in His resurrection from the dead. In Christ's resurrection from the dead, He totally disarmed Satan of all his power of death, sin, hell and the grave. He removed completely the sting of death which is sin from His elect Church, the bride, the Lamb's wife, to make her forever sinless and harmless, white as the driven snow and perfect. This gospel is that sweet nectar that comes from the glorious blossom of Christ Jesus. We love it when our death ears are unstopped to hear it. As the wasp enters inside the fruit of the fig, being drawn there for hunger and the want of food in its mouth and the good taste, yet altogether and completely unaware on a strictly involuntary basis, it is also carrying the pollen from little flower to little flower that brings about the pollination. When sinners are brought into the full fellowship of the Gospel Church, here in the world, they likewise are involuntarily carrying a completely remote foreign substance with them. Like the pollen on the little legs of the wasp that is derived from another altogether different source, they (sinners) involuntarily carry the Love of Christ Jesus in their hearts which is the very life of the Church itself. If the pollen could not be carried from flower to flower (and member to member) to effect pollination, the fig tree would eventually cease to bear fruit and die. Likewise, if the Love of Jesus Christ were prevented from being carried from church to church, from meeting to meeting, from heart

to heart, from breast to breast, the church would eventually cease to bear fruit and die. How wonderful beautiful is this picture! Solomon, a figure and type of Christ, in the building of his temple that was built without the sound of hammer, ax or any tool of iron, had it "overlaid WITHIN with pure gold," (1st Kings 6:21) which is a figure of the pure Love of God that is given to those who receive the light that are "in the house of God." Matt. 5:15. It is interesting to note in Solomon's Temple that "the cedar of the house WITHIN was carved with knops and OPEN FLOWERS: all was cedar; there was no stone seen." 1st Kings 6:18. Here we can see the glory of Solomon depicted from the beauty of the temple and its tree, as these internal flowers, a picture of the glorious church, inwardly, behold in one another the reflective beauty, likeness and oneness in the Love of God. Here, I believe, we can faintly comprehend the beauty of this scripture, "Out of Zion, the perfection of beauty, God hath shined." Psalm 50:2.

THE SYMMETRY OF THE MATURE FIG LEAF HAS A TOTAL OF SEVEN LOBES, A PERFECT NUMBER. THE UPPERMOST, TOP THREE LOBES REPRESENT THE TRIUNE, THREE-IN-ONE GOD, FATHER, SON, AND HOLY GHOST, WITH THE TWO SMALLER LOBES ON EITHER LOWER SIDE, MAKING A TOTAL NUMBER OF FIVE, POINTING TO CHRIST'S FULFILLMENT OF THE LAW. AT THE VERY BOTTOM OF THE LEAF, THE TWO SMALLEST LOBES THAT POINT DOWNWARD REPRESENT THE TWO WITNESSES OF JESUS CHRIST AND THE HOLY GHOST, FORMED BY THE HEARTS OF HIS PEOPLE IN EARTH, THE HOPE OF GLORY.

Of striking significance in the Spiritual realm is the interpretation of the symmetry and design of the fig leaf. How many of you, who are reading this article, have ever looked or inspected the design or make-up of the fig leaf? Perhaps, very few of you, to say the least. Now, this inspection must of necessity be a close-up picture, perfect leaf with seven (7) lobes. Immature leaves do not have seven (7) lobes. Get one now, Summer 1995, a mature fig leaf with seven (7) lobes, and look at it. At the top of the leaf you will see three lobes. The middle lobe of the three extends just a little higher than the two surrounding ones on either side. I see in this illustration the Holy Trinity, the Three-In-One God, the Triune God. Since the Father, the Creator, the Sustainer, the Redeemer, and the Holy Ghost, the Revealer, are tri-equal and inseparable in their respective offices, the Holy Trinity, then why would the center or middle lobe of these three be higher, or, perhaps, more prominent standing. This is answered in the fact that God, the Father, is the first Person in the Trinity as the Godhead. It is to be remembered that these lobes point upward as if to Heaven.

Now, if we look down a little lower on the leaf

seen two more lobes that point upward. Here with these two lower ones, including the three top ones, totals the number of five. In this we have the fulfillment of both the moral law on Mt. Sinai and the ceremonial law that were given by God through Moses to the Children of Israel in the wilderness, which equals the number of five in the scriptures. The first five books in the scriptures are called the Pentateuch collectively. These five lobes are all pointing upward. The Trinity is in Heaven and likewise the law came down from heaven through the lawgiver, Moses. Christ also came down from Heaven and fulfilled the law to every jot and tittle, even unto perfection. All of this work originated and came from heaven. All five of these lobes point upward, as if to Heaven whence cometh eternal perfection and the righteousness of God.

By contrast, if we look at the very bottom of the leaf we will find two smaller lobes that are pointing downward. This is peculiar. In this connection it is also to be pointed out that we have five upward pointing lobes and two that point downward, a total now of seven which is a perfect number. Seven denotes perfection. There were seven churches in Asia, there were seven days to the week, and seven devils were cast out of Mary Magdalene. Hence, we have a perfect leaf, that covered Adam and Eve anciently. See Genesis 3:7. In the close examination of all other kinds or varieties of leaves, all lobes are pointing either upward or outward horizontally. The fig leaf is the only one to my present knowledge that will be found with lobes that directly point both vertically downward or directly upward, and the combined total is "seven," a perfect number. Again, what is the significance? These two bottom lobes that point downward prefigure the two witnesses spoken of in the scriptures that the child of God must have in his experience that qualify him as a true believer. "In the mouth of two or three witnesses let every word be established." Matt. 18:16. "In the mouth of two or three witnesses shall every word be established." II Cor. 13:1. There must of necessity be two witnesses in the test and requirement for the establishing of the truth and sustain the faith of the true and living God. Here are the scriptural descriptions of these two witnesses:

- 1) "WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST IS BORN OF GOD." 1ST John 5:1.
- 2) "NO MAN CAN SAY THAT JESUS IS THE LORD, BUT BY THE HOLY GHOST." 1st Corinthians 12:3.

The possession of the above two designated witnesses, Christ and the Holy Ghost, comprise true belief in the heart of the sinner. It is absolutely necessary to possess both witnesses to truly believe in God. The presence of one to the absence of the other will not hold up. The Arminian world has ever possessed

only one of the above two witnesses, but not the two at the same time. To accept Jesus Christ as your personal saviour, as this false doctrine says, by attempting to raise one's self from the bondage of iniquity and the gall of bitterness (Acts 8:23), better known as the lost estate of mankind through the fall of Adam, has no state of permanency when it comes to reaching God eternally. The rank and file, the mass mankind of the religious world today, interpret this means primarily as the way to God. Another approach that is commonly utilized by man is the attempt of reaching God, as they say, "you must get the Holy Ghost." This is all that is necessary. In this way the human flesh is sanctified, they will say, sin has now left the flesh, and in so doing one then is and thereafter forever living a life above sin. He is saved, he will tell you, from there on to eternity. It is through "the sanctification of the Spirit," not the sanctification of the flesh, that saves the soul of the child of God. The two lower lobes of the fig leaf are constantly pointing downward, that is from heaven towards the earth. Job said, "My witness is in heaven, and my record is on high." Job 16:19. The record of God in heaven in the establishment of these two immutable things was confirmed in earth when John the Baptist baptized Jesus in the River Jordan when the Father sanctioned the event from heaven by verbal voice saying, "This is my beloved Son, in whom I am well pleased," and when the Spirit of God, the Holy Ghost, came down from heaven, "the Spirit of God descending like a dove, and lighting upon Him." Matt. 3:16. With the presence of these two witnesses, as one witness, in the heart of a poor sinner, we have the Holy sealing. "For God is my witness, whom I serve with my spirit in the gospel of His Son." Romans 1:9. "After that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, YE WERE SEALED WITH THAT HOLY SPIRIT OF PROMISE." Eph. 1:13.

The true Church of God today seeks the evidence of these two witnesses, as one, in the testifying of the omnipotent, omnipresent, omnificient and omniscient qualities of God. There is no weakness in this two-witness God for the preaching will always be in demonstration of the Spirit of God and with power. The true Church of God is not interested in a "one witness" (free-will) doctrine. "In the mouth of two or three witnesses every word may be established." Matt. 18:16. He tells us the origin of these witnesses: "Not to all the people, but unto witnesses chosen before of God, even to us." Acts 10:41. They belong unto Him, "Ye are my witnesses, saith the Lord." Isa. 43:10. The Church of the Lord Jesus Christ, while here in earth, is identified as follows: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst

of them." Matt. 18:19, 20. It must be two and no less by number. Only one witness, or at its worst, none at all, is not sufficient. In the final analysis, at the top or highest lobe of the fig leaf we have God, and at the bottommost portion, we have the two lower lobes on each side as witnesses, pointing to the earth, where the Church is that came from Him and will return to Him once more at the last or final day.

This is the church referred to in the scriptures as "the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect," Hebs. 12:23, "the pillar and ground of the truth." 1st Tim. 3:15. It is clearly not a denomination of the world! As one, this is the Church of God with His witnesses.

NATHANIEL (OR BARTHOLOMEW), THE FIFTH APOSTLE OF CHRIST, WAS SURPRISED, WHEN CHRIST TOLD HIM AT THE TIME OF HIS CALLING, THAT HE HAD SEEN HIM UNDER THE FIG TREE (CHURCH): FURTHER, THAT HE WAS AN ISRAELITE INDEED, LIKE HIS FATHER, JACOB (ISRAEL) OF OLD, WHO SAW A LADDER REACHING FROM EARTH TO HEAVEN WITH THE ANGELS OF GOD ASCENDING AND DESCENDING ON IT, FOR HE WOULD ALSO SEE IT AND MORE, WHEN HE WOULD SEE HIM (CHRIST) ASCENDING INTO HEAVEN WITH HIS HOLY ANGELS.
(John 1:44-51, John 21:2 & Acts 1:9-13).

In bringing this article to a close, I wish to make a capstone point of significance concerning Nathaniel (or Bartholomew), the fifth apostle whom Christ called and this subject, The Fig Tree. Christ had just called Phillip, the fourth apostle, in the order in which He called them, and Phillip said to Nathaniel (or Bartholomew), "we have found Him, of whom Moses in the law, and the prophets did write, 'Jesus of Nazareth, the son of Joseph.'" John 1:44. "Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathaniel saith unto Him, Whence knowest thou me? Jesus answered and said unto him, BEFORE THAT PHILLIP CALLED THEE, WHEN THOU WAST UNDER THE FIG TREE, I SAW THEE." John 1:48.

Jesus had seen Nathaniel (or Bartholomew) with the church, under the Fig Tree, long before the preordained, predestinated manifestation came to pass or took place, even before the foundation of the world. The Fig Tree (church) was just the beginning for the Apostle Bartholomew (or Nathaniel), and so it is just the beginning for all the dear, elect children and saints of God, here in this sin-cursed world. This fact is illustrated in Jesus' continuing words to Nathaniel, "Because I said unto thee, I saw thee under THE FIG TREE, believest thou? THOU SHALT SEE GREATER THINGS

THAN THESE. VERILY, VERILY, I SAY UNTO HEREAFTER YE SHALL SEE HEAVEN OPEN, AND ANGELS OF GOD ASCENDING AND DESCENDING UPON THE SON OF MAN." John 1:50. Jesus Nathaniel (or Bartholomew), "You are an ISRAELITE INDEED," meaning of course, that he was one called, chosen Apostles of God. Like Jacob of old who saw "a ladder set upon earth, and the top thereof reached to heaven: and beheld the angels of God ascending and descending on it," (Genesis 28:12) Nathaniel, you will also see the same sight, as did his Father Jacob, and "you will see it upon me, The Son of Man," when I go to my Father.

Nathaniel (or Bartholomew), the fifth Apostle of Christ, was one of the seven (7) to whom Christ appeared after He showed himself after His resurrection from the dead at the Sea of Tiberias, and was also a witness to Christ's ascension into Glory. See John 21:1,2,3,4,5,6,7,8,9,10,11,12,13. Nathaniel (or Bartholomew), who saw Jesus under The Fig Tree, also saw heaven opened as Christ (the Son of Man) returned to His Father in Heaven, immortal at His Right Hand with the Holy Angels of God, exactly as Christ had foretold him, and it was the second time to gather the sleeping saints of His saints, to glorify them and take them home to the Everlasting Fig Tree, to die no more.

The Apostle John saw in the revelation that Christ gave him in the isle called Patmos, a city in which there is no temple, said "had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Revelation 21:23. The redeemed family of God, who will again accompany Him up that ladder in the last day for the final time, they will no longer need the Fig Tree or Jacob's ladder anymore for they "shall be like Him; for they shall see Him as He is," and "go no more out" forever and ever. Revelation 21:23 & Revelation 3:12. There, the fullness of time, of figs from Adam to "those which are alive and remain" (1st Thess. 4:17) "shall all be changed, in a moment, in the twinkling of an eye." 1st Corinthians 15:51,52.

This Elect, Royal Family of God will see Him in His glorious day "Coming in the clouds of heaven with power and great glory." (I believe these clouds of glory will accompany Him back to this world will be a multitude of Holy Angels.) "And He shall send His Angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

Now learn a parable of The Fig Tree; when the branch is yet tender, and putteth forth leaves, ye shall say that summer is nigh: So likewise, when ye shall see all these things, know that it is near, even at the door. Matt. 24:31-33. We believe according to these scriptures (Read the entire 24th Chapter of Matthew) that the

Day and hour are now drawing nigh, very close at hand. We join with the Apostle John in the closing verses of Revelation, "Surely I come quickly. Amen. Even so, come LORD JESUS." COME QUICKLY. Revelation 2:20.

How reassuring and comforting are the words of power, in that hymn,

"Even let our unknown tomorrow
Bring with it what it may,

"It can bring with it nothing,
But He will bear us through;
Who gives the lilly clothing,
Will clothe His people, too.
Beneath the spreading heavens,
No creature but is fed;
And He who feeds the ravens,
Will give His children bread.

"Though VINE nor FIG TREE neither
Their wonted fruit shall bear,
Though all the field shall wither,
Nor flocks nor herds be there;
Yet God the same abiding,
His praise shall tune my voice,
For while in Him confiding
I cannot but rejoice."

(Hymn No. 175, Durand & Lester Hymn Book.)

J.M. Mewborn
July 3, 1995

ANNIE KEARNEY GINN

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." (The Language of Christ - Matthew 24.)

There are no words to be found in the scriptures that describe Sister Annie Kearney Ginn's life, and are more applicable to her, than the ones just quoted.

She was born in Greene County, North Carolina, on November 27, 1908, and passed from this life September 15, 1994, at the age of 85 years. She was the second oldest child of Elder W.B. Kearney, an Old School Baptist preacher, and his wife, Mrs. Betsy Johnson Kearney.

On June 8, 1929, she was married to Mr. Leamon Ginn of Greene County, N.C., and to them was born one son, Mr. L.B. Ginn, Jacksonville, Florida, who survives his mother, along with his wife, Almair B. Ginn, three grandchildren, three great-grandchildren, two sisters, Mrs. Velma Taylor, Snow Hill, N.C., and Mrs.

Nellie Carter, Kinston, N.C., two brothers, Joshua Kearney, Snow Hill, N.C., and Jim Berry Kearney, LaGrange, N.C., all of whom greatly mourn her passing.

On the second Sunday in March, 1937, she was received into the fellowship of Mewborn's Church, and was baptized with her aunt that same afternoon by her pastor and her natural father, Elder W.B. Kearney. She was a faithful member of our church for 57 years, and was our oldest member by years of membership. For many years her name was the first one called on the church roll to which she always was blessed to answer, "present."

To us at Mewborn's Church, she was gifted in the knowledge and understanding of the scriptures. She was blessed to know the doctrine and order in that doctrine of the church. Many were the times when we sought her Godly counsel and advice concerning church matters. She was strong in the faith and doctrine of God our Saviour, and she knew the joyful sound and rejoiced to hear it when it was proclaimed from the pulpit. She also knew the uncertain sound when she heard it.

With Sister Ginn there was no compromise between the true doctrine and order of the Lord and Saviour Jesus Christ and the world. She often quoted these words, "No man can serve two masters." With her, you were either one way or the other. There was no half way ground in her faith and belief in her God and Heavenly Father. She was blessed to stand firmly in this principle, was guided in her judgment accordingly, and was rooted and grounded in the truth.

Sister Ginn was raised in an Old Baptist preacher's home, and saw the goings and comings of many ministers, deacons and members over a period of years who visited there. Elder J.W. Wyatt was one of them in his travels from east to west, as well as others, whom she would bed down at midnight, and would have hot, black coffee on the breakfast table the next morning at sunrise. She grew up in this wonderful environment, but it was God who gave her a conviction in the doctrine of unconditional election and absolute predestination of all things that her father, Elder W.B. Kearney, although a staunch believer of it, could not give her. The combination of these two factors in her life made her staunch and strict in the faith and ordinances of the church.

She saw a clearly cut, separation between the true church of the Living God and the world, and contended that there was no mixture or amalgamation between these two entities. She always said that the flesh and blood of human ties of natural families in the church could not be allowed to influence church decisions. This, she said, was according to the law of Christ.

Sister Ginn was a student of arboriculture, and in her beautiful flower garden that completely surrounded her home were cultivated all kinds of roses, flowers, trees and shrubs which she did all by herself. This was

a God-given trait, and to behold the beauty of them at certain seasons of the year was magnificent and beyond description of words.

Her son, L.B. Ginn, in writing to our church paid this lovely tribute to his mother recently. "You, the church, were mother's life, besides her family and flower garden. Her name was not on the rolls of the clubs, societies and organizations of this world, or other important places here, but it was written on this Church's roll, and, I believe with all my heart, on God's roll, and that is what counts. She was truly a special lady with special friends. She loved you so much."

After funeral services at the Chapel of Edwards-Taylor Funeral Home, Snow Hill, N.C., on September 18, 1994, conducted by this unworthy writer, her body was gently and tenderly laid to rest in the Ginn Family Plot in the Town Cemetery, Snow Hill, N.C., to await the second coming of Christ at the last day. May it be the Will of our God to reconcile us to this disposition of His kind providence.

Submitted at the request of
Mewborn's Church,

J.M. Mewborn

ABBOTT'S CREEK ASSOCIATION

The 168th Annual Session of the Abbott's Creek Primitive Baptist Association will be held with Tom's Creek Church, beginning on Friday before the fourth Sunday in August, 1995, and continuing through Sunday following, the dates being August 25th, 26th & 27th, inclusively.

Tom's Creek Church is located approximately 1 & 1/2 miles north of Denton, Davidson County, North Carolina; those coming from the east or west should take U.S. Route 64 to where is junctions with N.C. Route 109. Take Route 109 south to Tom's Creek Church Road (State Road 2383) and association marker. Those coming by way of north or south should come N.C. Route 109 to the above mentioned (Tom's Creek Church Road) and marker.

An invitation of love and sweet fellowship is extended to our correspondents, ministering brethren, brethren, sisters and friends to meet us in this annual session, 1995, of the Abbott's Creek Association. We trust it will be the Lord's will to bless you to come.

W.C. Edwards, Clerk
Charlotte, N.C., 28227

THE MATES CREEK ASSOCIATION

The One Hundred Forty-Third Annual Session of the Mates Creek Primitive Baptist Association will convene, the

Lord willing, with Samaria Church, Ransom, Pike County, Kentucky, beginning Friday before the first Sunday in September and continuing through Sunday; dates September 1, 2 and 3, 1995.

Take Route 52 to Taylorsville, W.V. Turn left on Route 52 to Matewan, W.V. Turn left at bridge. Travel 7 and one mile. Turn left at marker. Church is short distance off.

All lovers of the Doctrine of Salvation by Grace are invited to meet with us, and we especially need the presence of our ministering brethren.

Harvey Cottrell, Association Clerk,
2560 U.S. Rt. 60.
Hurricane, W.V. 25526

NEW RIVER ASSOCIATION

The 201st (Two Hundred and One) Annual Session of the New River Primitive Baptist Association will be held at the church ground and premises of Indian Creek Primitive Baptist Church, Indian Valley, Virginia, to be entertained by the Little Vine Primitive Baptist Church., and beginning on Friday before the second Sunday in September, 1995, and continuing through Sunday following, the dates being September 8th, 9th & 10th, inclusively.

Indian Creek Church is located on Va. Route 787 in Indian Valley, Virginia. Those coming on Route Nos. 2 and 52, take Route 221 to Willis, Va.; then take Route 787 seven miles to Indian Creek Church. Those coming by way of Route 81, take Exit 114 to Childress; then on to Route 693; then right on to 787; turn left, go fifteen miles to Indian Creek Church. Those coming by way of Christianburg, Va., take Route 8, turn at Route 8 Drive-In on 693 on to 787; turn left, go fifteen miles to association.

May we take this time to cordially invite our brethren, sisters and friends of like faith and order to come and meet with us during this session of our association.

Elder Sidney Rakes, Moderator
J.B. Mitchell, Jr., Clerk
Norman Quesenberry, Asst. Clerk

MILL BRANCH UNION

We will appreciate it very much if you will state in the next issue of Zion's Landmark that the next session of the Mill Branch Union will be held with Mill Branch Church, fifth Saturday and Sunday in July, 1995, these dates being July 29th & 30th.

Mill Branch Church is located just off U.S. Route 221 east of Sidney Crossroad, about two miles northeast of Tabor City, Columbus County, N.C.

We invite our ministering brethren, brethren, sisters and friends to come and visit with us.

J.D. Wright, Union Clerk
Tabor City, N.C. 28463

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J.M. Mewborn, Editor
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Volume CXIX

May-June 1995

Number 3

“THE LEADERS OF THIS PEOPLE CAUSE THEM TO ERR.”

(Isaiah 9: 16.)

**“THE LEADERS OF THIS PEOPLE CAUSE THEM TO ERR: AND THEY
THAT ARE LED OF THEM ARE DESTROYED. FOR THE PEOPLE
TURNETH NOT UNTO HIM THAT SMITETH THEM,
NEITHER DO THEY SEEK THE LORD OF HOSTS.”**

**“THEREFORE, THE LORD WILL CUT OFF FROM ISRAEL,
HEAD AND TAIL, BRANCH AND RUSH, IN ONE DAY. THE ANCIENT
AND HONOURABLE, HE IS THE HEAD: AND THE PROPHET THAT
TEACHETH LIES, HE IS THE TAIL.” (Isaiah 9: 14-16.)**

“GOD IS NO RESPECTER OF PERSONS.” (Acts 10: 34.)

SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows:

*These rates took effect with the
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If at anytime you fail to get your "Zion's Landmark," please notify the editor at the above address who will mail you any missed copies.

J.M. MEWBORN, Editor

THIS JOY AND BEAUTY

"Amazing Grace," A most beautiful sound!
At Willow Spring Church, where I have found;
On the fourth Saturday afternoon,
and Sunday Morning, too,
This old world fades away, and "Amazing
Grace" shines through.

These dear, faithful believers in number are few,
They come making their way to
their favorite pew;
Our beloved, chosen pastor with that
same friendly smile,
Always welcomes each one for
a precious little while.

The members with their families,
and friends with their next of kin,
Such a dear lovely sight, as they are all gathered in;
There are greetings with handshakes, a very special
"How Are You?"
Just a little glimpse of Heaven for me and for you.

It was Grace that brought us together to sing,
These praises of Love to the Almighty King;
There is no organ, piano,
or instruments with strings,
To mar this beautiful music, within our hearts,
as we sing.

The visiting members of like faith and
in order are welcomed in,
To join in sweet fellowship, as the service begins;
Just another precious hymn, every head
is bowed there,
Awaiting upon the Lord for a word in prayer.

This sound, precious doctrine declared
Up On this Rock,

Is the food that is fed to this dear little flock
No man of this world could ever persuade o
shepherd to stray,
He is a strict, scripture preacher,
he lives it every day.

Unworthy, undone, a vile sinner I be,
Surely God in His mercy had mercy on me
To have shown me all this beauty,
the joys that exist,
Oh! I am the happiest when I'm in your midst

I love the precious ordinance at communion ti
The breaking of the bread, and the pouring of
fermented grape wine;
There are no baking powder biscuits, our rec
came from Heaven,
For this bread is sacred, it is all UNLEAVENE

When the sacred practice of feet washing in the
summer is here,
I am conscious of my brothers and my
sisters sitting near;
I ponder about my unworthiness, as I take my s
My heart-felt love comes to mind, as I wash m
sweet sister's feet.

This meeting house's premises are
kept with love, everything is so
clean and neat;
This love has kept the dust from
gathering upon the seats;
A collection plate in this house
has never been passed around,
To help this love mow the lawn
or to groom the beautiful grounds!

I love this sound, hard doctrine of "Amazing Gra
For it has brought me to a lovely, resting plac
With these kind, tried and true, I'll never be al
In Willow Spring Church where
I found my sweet home.

By an unworthy sinner,
Alma Surratt D. Martin
(March, 1995)
Cary, N.C., 27511

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

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low Spring, N.C., 27592-0277.

(Sister Alma S. Martin is a sister in the fles
well as, we hope, believer in the Spirit, to Mrs. A
King, Austinville, Va., who was blessed to write
beautiful poem, "Little Vine Church," that was
lished in the last, March-April, 1995, issue of Z
Landmark. The author of the above entitled p
"This Joy and Beauty," Sister Alma S. Martin, wa
ceived and baptized into the fellowship of W

ing Primitive Baptist Church, Willow Spring, N.C.,
the July Meeting, July 24, 1994. JMM.)

SISTER PAULINE W. ADAMS CELEBRATES HER 102ND BIRTHDAY ON JULY 14, 1995

A matriarch is defined as a "mother who is the head of a group, clan, etc." We feel that no definition any word truly fits her life and describes her character better than the word, "Matriarch," for the life and face of Sister Pauline W. Adams.

This dear, lovely lady celebrated her 102nd birthday with her family members at Mayview Convalescent Center, 513 East Whitaker Mill Road, Raleigh, N.C. 27608, on July 14, 1995. Sister Adams was born July 14, 1893, the oldest child of the late Mr. James Woodward and his wife, Sister Irene Howell Woodward. On April 19, 1916, she was married to Elder T. Floyd Adams and was truly a helpmate, as a minister's wife, and in every other way, to him in word and deed for 57 years.

It is altogether fitting and proper that we mark this event in the pages of Zion's Landmark of Sister Adams who for many years was a main contributor in the publishing of this paper, as well as her role as a wonderful mother to her four sons, two daughters, two foster daughters, and a faithful, true member of Willow Spring Primitive Baptist Church since the second Sunday in September, 1914, a period of 80 years of membership in the church, a record, probably without parallel.

Elder T. Floyd Adams in his lifetime had these words to say about his faithful, devoted companion with regard to her participation in the publishing and production of Zion's Landmark:

"At the time when I purchased Zion's Landmark in the year 1952, I had little conception of the great responsibility that lay ahead: If my wife, Pauline, knew what I am about to write, she would say, 'No.' But I think it only fair to say that she has borne responsibility of correcting, proof-reading, and typing all the material that has gone into the pages of the paper. She is well qualified for this work. My education is very limited. I will say, as Elder P.G. Lester, a former editor of Zion's Landmark, 'I never send an editorial for publication until it is corrected and proof-read by my wife. Pauline, my wife, is not only an able scholar in a natural way, she is also a student of the Bible and scriptures. She can separate "law" from "gospel", and knows the difference between the works of man and the works of God, who works in His people both to will and to do of the Lord's good pleasure."



Recent Photograph of Sister Pauline W. Adams,
102 Years of Age on July 14, 1995.

(From T.F. Adams' Autobiography, page 36, published 1969.)

To honor and commemorate the faithful role that Sister Adams played for at least 25 years, or more, in behalf of Zion's Landmark, her role as a faithful companion to one whom she always referred to or called, "Father," and whom he always referred to or called, "Mother," a devoted mother to her children, and a faithful member and pastor's wife to his churches, we take much pleasure in republishing her experience of Grace, as follows:

EXPERIENCE:

When I was a child of only a few years, I attended Oak Grove Primitive Baptist Church with my parents, which was about three miles from my parents home near Cary, in Wake County, N.C. This was the only Old School Baptist Church within our reach, when there was no such thing as an automobile, and this church had a very small membership. I knew nothing of its meaning in a spiritual way, yet I had the highest regard for the services conducted there, and the membership of the church. I had utmost confidence in every member, several of whom were my uncle and aunts.

Father never united with the Old Baptist Church, but he loved them, and was an able defender of the

doctrine. He read his Bible and in conversation was able and well versed enough to quote many supporting scriptures to the truth he believed. Mother became a member of Oak Grove Church when I was about seventeen years old, and was a devoted, faithful member until her death.

When I was five or six years of age, I became seriously concerned over my soul's welfare. I brooded over my condition much of my time, and as I grew old enough, I sought opportunities to read the experiences of others printed in Zion's Landmark. I also read a little Testament, which I kept in my apron pocket, when I could do so unobserved. I felt to be a great sinner. It seemed to me that every thing I did was overshadowed by sin. I begged the Good Lord for mercy on my poor soul and all the time it seemed my condition grew worse. My appetite failed and I grew thin and pale. Mother consulted our family physician several times concerning my health who only said I had a case of indigestion. This, of course, was all he knew to attribute my condition to, but my trouble was caused by my brooding over my condition. I remained in this condition, perhaps two or three years, sometimes better, and sometimes worse. I often cried when alone. At times, I craved to die. I wondered why I was ever born. It seemed to me my every act and my every thought was wrong. I seemed to almost always do the wrong thing and felt to be one to myself, different from everybody else. My condition was and still expressed by the scripture contained in Gen. 6:5, 6: "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth; and it grieved Him at his heart." I felt that my every thought and every imagination was wicked. I realized God knew all of my wickedness. In my heart I grieved because I was ever born. I felt to be different from others. I felt to be one to myself, and much of my time I desired to be alone. I was so depressed and so different, just one to myself. I feared the world would soon be destroyed, and I was extremely apprehensive of any scientific phenomena I would hear of, for I feared my soul was doomed for destruction. I often looked at people and wondered if they felt as I did. Many of them were jolly and seemed lively and happy, but seldom could I be that way.

Occasionally, I had dreams relative to my spiritual welfare, several of which were very comforting to me. In one of these dreams, it was made known to me

that the end of time had arrived, but I was fully reconciled. I felt calm, and was in perfect peace. This was a great comfort to me when I awoke. It gave me consolation and hope that the Lord had taken some notice of me. This was about the time that I was about ten years of age. The teacher I had that year was a very sweet person, and I loved her. I felt surely she would love the Lord and have a knowledge of Him. I wanted to talk with someone about my condition and tell of my secret dreams, so I told my teacher; but I was a little disappointed when she did not respond at all to what I had said. Apparently, it meant nothing to her. I sincerely regretted having disclosed what was so precious to me. I learned the truth of the scripture expressed in 1 Cor. 2: 14, which says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The welfare of my soul and my future destiny became my daily concern. Every time I looked at a person I wondered if he or she knew God in the pardon of forgiveness of his or her sins. I wondered if he or she knew within his or her heart that there was a God who felt such a pity for mankind, but quite often I thought I discerned the love of God in the countenance of a man, woman, boy or girl, and I had a responsive feeling of love for everyone in whom I seemed to recognize this mark or evidence. There was a prayer continually within me, if not deceived.

My very breathing was "Lord, have mercy on me, be with me, remember me in mercy, Dear Lord." I was in this condition several years in varying degrees, sometimes worse than others, but one morning when I awoke, my heart was full of joy. All of my troubles were gone. My heart was praising my Great Redeemer. Everything seemed to be praising the Lord, my Great Redeemer God. The sun shone more brightly than I had ever seen it, even the leaves on the trees seemed to be praising God and the birds in the air seemed to me, were singing His praises too. I felt as if I did Jeremiah 33:11. "The Voice of joy and the Voice of gladness, the Voice of the Bridegroom and the Voice of the bride, the Voice of them that say, 'Praise the Lord of Hosts: for the Lord is good; for His mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord.'"

Soon after I arose from my bed, I went to the kitchen where Mother was preparing breakfast. She said, "How do you feel?" I said, "I feel good."

answered: "I am glad to hear you say that." But little she knew just what I meant; however, I had reason to believe she, perhaps, realized even more than I that I had experienced the delivering Hand of God of the great burden of sin that I had carried so long. That day was a happy one with me, and I from then till now have both mentioned and thought of it as the day of my deliverance from that great burden of sin. At this time, I was a child of only eight or nine years. I have heard my Mother refer to that day at various times, and I still remember it as "My Happy Day."

In the late afternoon or early evening of that great day, I realized my happy state was becoming more gloomy, and a feeling of heaviness was creeping in. How depressing was this realization to me after having experienced such serenely perfect joy and peace! I read in Jer. 33:11, "For I will cause to return the captivity of the land, as at first, saith the Lord," seemed to be my state of being and was so, more or less, after that. I craved to know the truth. I read Zion's Landmark, particularly the experiences of grace (my parents had taken the Landmark since my early childhood or as long as I could remember), and the scriptures, more or less, but did not want my family to know I was interested in spiritual matters. However, when I went to Oak Grove Church, which I did every opportunity, I found myself helpless in trying to restrain my tears. When the pastor preached, it seemed he was preaching just to me. I felt like he knew my condition, and just how I felt. It was so hard for me to restrain my tears when the preaching seemed to envelop me, and it was so embarrassing when I knew I was a public spectacle to those present, that I tried to locate a place in the church where I might hide, but still hear the sermon and be free to give vent to my feelings without restraint and without being observed. But I was never successful in locating such a spot. The pastor told my feelings much better than I could, and I felt a great love, for both him and the church. I believed they were my people, and I wanted so much to tell the pastor, Elder A. D. Johnson, how I felt, but I did not ever get this opportunity. I craved to go to the church, asking for a home, and be baptized, and I continued in this state of mind for years or until I was received and baptized into the fellowship of Oak Grove Church.

I attended churches of other denominations in our community, and their doctrine was confusing to me. I remember when I was thirteen years old and on my way home from one of these churches, after having

heard one of their sermons, I reasoned with myself that their doctrine was reasonable and logical, and that it seemed to me it ought to be the truth, "But, I said, "When I go to Oak Grove, the sermon comforts me, and causes me to feel such relief, while this I have just heard disturbs me. At Oak Grove they preach my feelings, and I rejoice when I hear it. It relieved my burdened heart, and gives my soul sweet peace. I also further reasoned that I could not comply with the requirements of the doctrine I had just heard. I did not know how to make a step toward God, nor how to give Him such a sinful heart as I had. I felt He was all powerful, and I was helpless before Him.

Although I was not established in the doctrine at this early age, I knew when I attended an Old Baptist service and was blessed to hear, I rejoiced in it and was satisfied it was the eternal truth. Also, I believed I had the witness within. 1st John 5: 10 says, "He that believeth on the Son of God hath the witness in himself." I resolved never again to attend another one of those church meetings that made me so miserable, but after a short period of time, I realized I would be isolating myself from the young people of our community, many of whom were my relatives. However, from this on, their preaching was not as confusing to me as it had been, and I hope I was given more insight into the doctrine of election and predestination. When I was in the audience of those who preached this false doctrine, my soul was continually rejecting what was being said, and Oh! how alone I felt! But sometimes, I was comforted with what I believe was an assurance that the Good Lord was near, and was my strength and my Deliverer.

At the age of seventeen years, I entered a boarding school, where there were no Old Baptists or sympathizers. But, there were churches of other denominations and we, the boarding students, were required to attend their services, including annual revival meetings and weekly prayer meetings. I can never express the effect of this unpleasant situation and hardship these requirements and associations brought to me. I felt to be one to myself, and Oh! so alone; but I said nothing about it; however, I keenly felt it, within. I had friends there, but they did not understand my convictions. I could not indulge in the foolishness, etc. that many of our dormitory girls did, because I was restrained by my conscience. I believed this is what Paul meant when he said, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness

and meekness, with long-suffering, forbearing one another in love: Endeavoring to keep the unity of Spirit in the bond of peace." Eph. 4: 1, 2, 3.

If we are His, we are prisoners of the Lord in that we are restrained from evil doing, and we desire to walk worthy of the vocation wherewith we are called. This, I believe, is done in all lowliness and meekness, because He says, "I will put my laws in their hearts and in their minds will I write them." Heb. 10: 16.

As a girl, I lived a normal life except for my interest in the doctrine I loved. When I heard a sermon and just one thought or scriptural revelation was presented to me that was in accord with my experience, I feasted on it for days to come. There have been times with me, when I feared to talk, because I feared I would exaggerate or underestimate what I was attempting to say. I felt I was so weak and sinful that it was impossible for me to tell the exact truth; in fact, I still have a similar experience, occasionally, but this is always when I feel myself to be such a weak, helpless, undone sinner and so imperfect inside.

I had some desirable boy friends during my school days, but none of them were in sympathy with the Old Baptist doctrine, or even knew what Old Baptist doctrine was, or even knew what they believed. I earnestly desired that God direct my steps in selecting a companion, if it were His will that I ever be married, that he might be a chosen vessel of His, and that he might love the doctrine that was so dear to me. I could not see how this could be, however, because I did not even know such a young man. But a girl with whom I roomed the second year I was in boarding school told me she had a cousin who felt just as I did about the church and the teachings of the scriptures and she wanted me to meet him. I replied that I would love to meet him; however, at that time I was not interested in the company of young men. I only wanted to see and be with someone who loved the doctrine I loved, one who knew what it was to be a "stranger here below," as the hymn continues, "And what I am, tis hard to know."

But, time went on, and I did not meet her cousin. I forgot ever having heard of him. I finished school, and began teaching. All this time I had labored with the burden of offering to the church continuously on my mind. It was my earnest desire, but it seemed I never could. However, on the second Sunday in September, 1914, I found myself going to the front when the services were about to close, to offer myself to

Oak Grove Primitive Baptist Church. I felt silent, did not ever give a reason for my hope, but was received into their fellowship. I was baptized the second Sunday in October following, 1914, by the pastor, Elder J. T. Collier. He was a wonderful man of God, and an able defender of the doctrine of election and predestination. I received a great deliverance being received into the church and being baptized. My happiness endured for awhile, but soon I found I was a witness with the poet who said:

"Mixtures of joy and sorrow,
I daily do pass through;
Sometimes I'm in a valley
And sinking down with woe;
Sometimes I am exalted,
On eagles wings I fly;
I rise above my troubles
And hope to reach the sky."

I have never felt worthy of a home in the church, and at times I feel extremely unworthy and unfit; I have never regretted having offered because it has been a home and resting place to me. I labored years after having received a blessed hope of eternal life when I was only a girl or a child. I have known comfort not found elsewhere, and I have known a freedom and a fullness of soul I had never before known. I would love to be able to admonish and encourage those with a burden such as mine was, to go home to your friends, your brethren and sisters in the cause of Christ, for there is no other such rest in this life for a weary worn traveler. Of course, it is not designed to bring perfect, permanent peace and satisfaction, except momentarily, because we are told, in this world we shall have tribulation, but in Him peace, and only in Him that we know this perfect peace. I believe we have moments of this perfect peace and consolation. Job said: "I know my Redeemer liveth." I have been able to witness with Job. Several times in my experience, I was assured that "My Redeemer liveth." When one reaches this blessed state of mind he has an assurance that comes only from the blessing of the Savior, and none can know how great it is except those who are so blessed. Job did not feel this way all the time. His writings prove that, but when we are blessed with a visitation of God's Spirit, and are enabled to know that sweet communion within our breasts, then we too, can say with Job, "I know that my Redeemer liveth." Oh, if I might have these sweet experiences more often!

Matt. 10:34 says, "Think not that I am come

and peace on earth, I come not to send peace, but a sword." (How true in my experience have I found these words to be true; this sword of the Spirit is what makes prisoners of us.) We are cut off by the sword from many things we once enjoyed. We cannot indulge further, and there is no more enjoyment in them for us. We learn, as did Christ, obedience by the things we suffer. The piercing sword of God causes us to suffer because of our sinful condition. This sword and piercing of soul and spirit bring a growth in that in our suffering we search for comfort, and we search for a witness. We study to show ourselves approved unto God, a workman, one that needeth not to be ashamed, rightly dividing the word of truth. 11Tim. 2:15. How is that done? Through suffering only. The incentive is prompted through suffering. When I see myself a vile wretch, almost in despair, I am made to search the scriptures, and find that Job said, "Behold I am vile," Job 40:4. David said, "I am a worm and no man," Ps. 22:6, and Peter said, "Lord, depart from me, for I am a sinful man," Luke 5:8. When in this condition, these expressions by the apostles of old give me encouragement. They are my witnesses. If they had the same experiences that I have, then I can call them brother. I become encouraged, because my hope is renewed, strengthened, and built-up, and I am given faith that I am a workman that needeth not to be ashamed. I was ashamed and distressed before I was aware that this was the work of God within, that it was evidence of His light in me that I can see the sin that dwells in my flesh. This revelation is spiritual food. It feeds and comforts my hungry soul. It brings peace after tribulation. It is then we can glory in the tribulation, that we suffer, because it is true evidence that we are His, The children of God, and that we belong to Him.

In February of 1915, the former roommate previously mentioned, invited me to visit her in her home, and as the Lord would have it, her cousin, Thomas Floyd Adams, whom she previously described as believing religiously as I did, also visited in her home, they being neighbors. On the Friday evening, when she entertained a group, and as the Lord would have it, we were introduced to each other, and, of course, the introduction was simple since we were already very well acquainted by word of mouth through his cousin, who was my former roommate. She had described him as believing as I did religiously. At that time I was teaching, as was my former roommate, whom I visited.

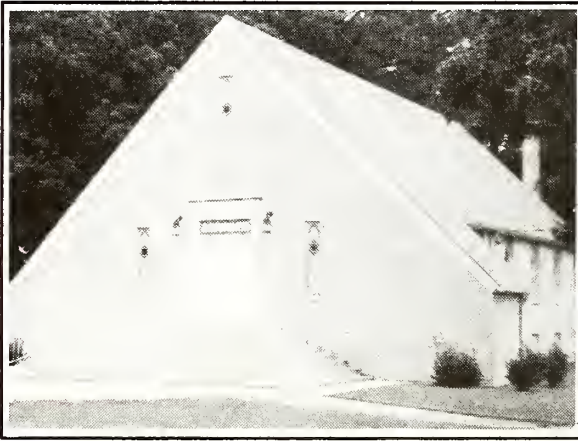
The introduction was simple because I already felt that I knew him and certainly so spiritually. In him I found a sympathizer, a brother in the Lord, a companion in Christ, and one year from the following April, we



Elder T. Floyd Adams and Wife, Sister Pauline W. Adams, made about the year 1965, when he was about 70 years of age, and she was about 68 years of age.

were united in marriage. We are admonished in the scriptures: "Be ye not unequally yoked together," and Abraham told his servant: "But thou shall go unto my country, and to my kindred and take a wife unto my son." The Old Baptists are definitely a separate people from the world, and this I was much aware of even at that young age. I had other boy friends, some whom I felt to be fine young men, but they were not Old Baptist, and they knew very little about them. Spiritually speaking, we were strangers, and I occasionally pictured myself married to such a person. The picture to me was repulsive for I felt that I would feel so alone, and one to myself. I could not feel such a marriage could be a life of harmony and pleasure. For this reason, I solemnly considered, and reasoned seriously.

We, Floyd (my husband) and I, have at least had much in common. Our great interest is in the church, our kindred in Christ, the Predestinarian (Primitive)



Willow Spring Primitive Baptist Meeting House
Erected 1961 A.D.

Baptist. Our people are the same people. Our labors are for a common cause. We hope we are lovers of God and the people of God. This has made our struggle in life a mutual one. We share our ups and downs, our joys and sorrows, our mutual woes and burdens, both spiritual and natural, but the Good Lord has blessed us to be fundamentally agreed, and our love for each other is a mutual love both spiritually and naturally. We share the same faith, hope and belief. Our relationship in the church in the doctrine of God is such a great comfort, and our relationship as companions in the flesh has been one of love and sweet companionship.

The Lord has also blessed us with four precious sons, two precious daughters, and one very lovely niece who was an orphan.

May we all be blessed with sufficient sufferings, tribulations and adversities, to keep us humble and at each other's feet, not desiring to seek and usurp authority or preeminence over our brethren and sisters in the church.

Pauline W. Adams
Willow Spring, N.C. 27592
(Written 1965)

(From Autobiography of Elder T. Floyd Adams,
Pages 63-70, published 1969.)

GOD IS SOVEREIGN THE DOCTRINE TO WHICH WE ARE PLEDGED

We are pledged to maintain inviolably the several

scriptural sentiments as expressed in the following statement on the doctrine of the Lord Jesus Christ and we intend to notice them severally in the order in which they are presented.

The first that comes under consideration is the Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfection of the Great Jehovah - the relations which God has given of Himself as Father, Son and Holy Ghost." "These are one." - 1 John 5:7

That God exists, we need no further demonstration than what is presented to our view in creation and in providence. In the former "the heavens declare His glory, and the firmament sheweth His handiwork." In the latter, "Day unto day uttereth speech, and night unto night sheweth knowledge."

The well established laws of summer and winter, of seed time and harvest, the waxing and waning of the moon, the revolutions of the earth and the planets, the goings and comings of the tides, all proclaim the existence of the Great First Cause of all causes, a supernatural power; and we are taught by divine revelation that that first cause, that supernatural power is God. But as the existence of God is seldom denied, we will pass on, and with the most profound reverence consider some of His perfections. And first

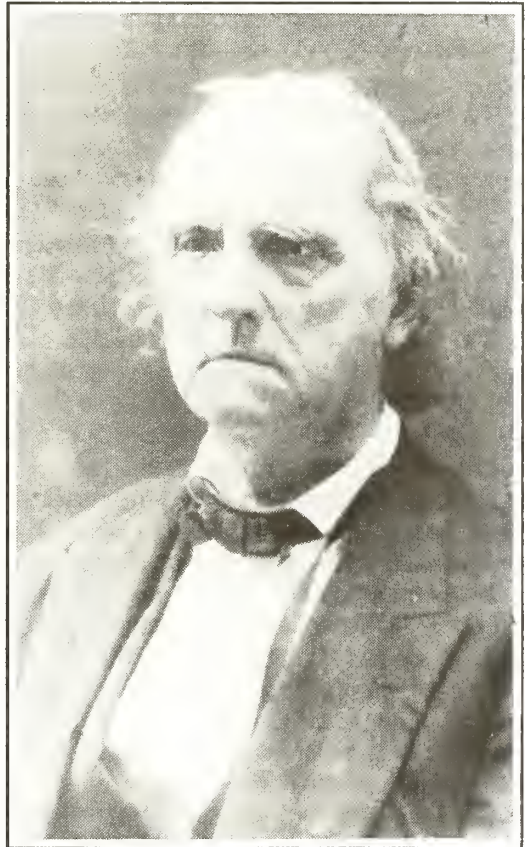
God is a Sovereign —

By the term sovereign, as it applies to God, we are not to understand an arbitrary or tyrannical being, but quite the reverse: an all-wise disposer of all events, an independent, self-existent, and omniscient One who holds the eternal destiny of His creatures in His own almighty grasp, working all things after the counsel of His own will, even as He has ordained all things for His own glory; and being independent and superior to all beings in heaven or in earth, an incontestable right to do His pleasure in heaven and among the inhabitants of the earth: having authority to make one vessel to honor and another to dishonor, to have mercy on whom He will have mercy, and to harden whom He will to harden: to reveal His gospel unto "babes and sucklings," and to hide the same from the "wise and prudent;" to love Jacob and to hate Esau, to save His people with an everlasting salvation, and to cast the wicked into hell, with all the nations that forget God.

In view of this sublime doctrine of the Divine Sovereignty of God, the inspired writer inquires, "Who hath directed the Spirit of the Lord, or, being His counsellor, hath taught Him? With whom took He counsel, who instructed Him and taught Him in the path of judgment?"

nt, and taught Him knowledge, and showed unto
n the way of understanding?" - Isaiah xl. 13,14.
e full display of this attribute of the Deity would re-
e a development of all His perfections, but par-
larly that of His independence and omnipotence,
which we shall have something to say hereafter.
first we will consider His right to dispose of all
ents according to the pleasure of His own will. And
o is prepared to dispute this right? "Shall the thing
ned say unto Him that formed it, Why hast thou
de me thus?" "Woe unto him that striveth with his
ker. Let the potsherds strive with the potsherds of
earth. Shall the clay say unto Him that fashioned
What maketh thou? or Thy work, He hath no Hands?
e unto him that saith unto his father, What begettest
u? or to the woman, What hast thou brought forth?"
a. xiv. 9, 10. If then we admit that it was God's
vereign right to create a world, we must acknowl-
ge that it was His right to determine what kind of
ld to create, and for what end it should be created,
else we must conclude that He was not absolutely
ependent; and to form such a conclusion would
tainly be a great derogation from His divine per-
fections. If while we gaze with admiration and delight
on the beauties of His creation, the starrey heav-
s that contain the planets, galaxies, and constella-
ns, the earth that contains or holds the continents,
oceans, the seas, and all of the high mountain
ges, we should believe that God was bound by
ne law or power independent of and superior to
self, to create all things in the exact order in which
y are and were created, we could no longer enjoy
delightful reflection that our God is the Most High.
e must, therefore, conclude that it is His sovereign
d eternal right to do all of His good pleasure in
aven and in earth, or we must say with the fool,
here is no God." But the more resplendent is the
nifestation of the righteousness of God, when we
ntemplate Him in connection with His independence.
e is before all things, and by Him all things consist."
us, for instance, in only weak, human imagination,
ke from the scale of existence every created ob-
t, and what would remain? Nothing but God alone,
d inasmuch as He existed before all things, we must
uld have to deny His immutability, or admit that He
ntinues to be the same independent God now that
was before the highest part of the dust of the world
s made. He is self-existent and self-sufficient. He
eaks the word and it stands fast, He commands
d it is done.

The extent of God's sovereignty is commensurate
h His infinity. It is displayed in all His works of cre-



Elder Gilbert Beebe 1800-1881

ation, providence and grace. In creation, serpents as
well as doves were made - some men and some an-
gels - all were not made alike, nor for the same end.
In providence, we see the beggar raised from the
dung-hill to the throne, and the proud monarch hurled
from his royal seat down to the most abject state of
wretchedness and misery. To some men God has
given riches, and to others poverty, to one sickness,
and to another health. "There were many widows in
Israel in the days of Elijah," in the time of severe fam-
ine, &c., "But unto none of them was Elijah sent, save
unto Sarepta, a city of Sidon, unto a woman that was
a widow." See Luke 4:25&26, and 1st Kings 17:9.

To make known to the king of Babylon,
Nebuchadnezzar, this divine sovereignty, the Lord
drove him from his palace and from the society of men,
to range with the beasts of the field till seven times
were passed over, until in providence, he should learn
that the Lord God Omnipotent reigneth, and as a Sov-
ereign giveth the kingdoms of this world unto whom-
soever He pleaseth. The display of divine sovereignty
in the kingdom of grace is most striking. The election
of His people in Christ Jesus before the foundation of

the world, or before the world began, remains until this day unmoved by any regard to their virtues or so-called good works. "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. ii. 9. And in further testimony of God's sovereignty we hear an inspired apostle say, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." "Unto you, therefore, which believe He is precious; but unto them which be disobediant, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobediant; whereunto also they were appointed." - 1 Peter ii. 7, 8. "Thou wilt say then unto me, Why doth he yet find fault? who hath resisted His will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?"

God is immutable —

"For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed." - Mal. iii. 6. "But He is in one mind, and who can turn Him? and what His soul desireth that He doeth." - Job xxiii. 13. "Jesus Christ, the same yesterday, and today, and forever." - Heb. xiii. 8. "The Father of Lights, with whom is no variableness, neither shadow of turning." - James i. 17. Further testimony to establish the doctrine of God's immutability seems to be quite unnecessary; were we for a moment to suppose God to be a mutable being, like unto ourselves, we might then say with the fool, "There is no God." In giving up the immutability of God, we would give up all; for if it could be proved that God ever changed, it would prove the forfeiture of His truth. He says, "I change not;" and could His truth fail, His holiness could not remain unimpaired, His wisdom would stand impeached, and His glory forever be eclipsed. Again, if God has changed, or ever should change, that change must be either for the better or for the worse; if for the better, he was once imperfect, and if for the worse, He is now imperfect. This awful absurdity and blasphemy of the doctrine is enough to make one tremble.

God is omnipotent —

By the Omnipotence of Jehovah we understand that universal and almighty power which is essential to His being as God, and that this power is an attribute peculiar to Himself. This divine perfection of Godhead was manifested in the creation of the world. He said, "Let there be light," and there was light. He also in providence, as exemplified in the entire history of the children of Israel, in their elevation above all other nations under heaven, in their redemption from Egyptian captivity, in their passage through the Red Sea, in the miraculous manner in which they were supplied with manna, and supplied with water, and in their moral victories (victory over Pharaoh and stemming the surrounding plagues in Egypt) given them over their enemies. Nor is the manifestation of God's omnipotent power confined to any particular event, or to particular events. It shone in dreadful majesty from Mount Sinai with its flaming top, nor with less grandeur from Mount Zion, when the meridian sun was dressed in sackcloth, the rocks were rent, the dead were raised, the veil of the temple was rent asunder, and the most holy place was exposed to view, while frightened nature, as with the voice of mighty thunder, proclaimed the doctrine of God's omnipotence. If a further illustration or demonstration of the almighty power of God were necessary, we might advert to the resurrection of our Lord Jesus Christ from the dead, when "God went up in a shout, the Lord with the sound of a trumpet."

In the economy of salvation, too, God had made ample display of His omnipotence. The promulgation of the holy law, the perfect satisfaction rendered to divine justice, the opening of the prison doors to them that were bound, and the emancipation of the prisoners, the conquest of our beloved Lord over death and sin, hell and sin, the destruction of death by him that had the power of death, which is the resurrection, the regeneration and quickening of His elect, together with their preservation through their perseverant faith in grace unto eternal glory, the resurrection of their bodies in the likeness of His own glorious body, and the consummation of their everlasting happiness in the world to come. The man must surely be a stranger to Israel who cannot trace the power and Godhead throughout the whole work of salvation, from the bottom foundation to the top most Stone, all in accordance with His will.

The perfections of God are eternal —

It cannot reasonably be expected of finite beings that they should be able to comprehend the infinity of God. For it is written, "I will de-

the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" We are, therefore, able only to contemplate the divine perfections of Jehovah, as far as they are revealed to us by His word and Spirit, and if through the abundant revelation made we could vie with the mightiest prophets and inspired men of God in our conceptions of the Holy One, or with the tongues of men and angels, could set forth our views of God, we would be with them constrained to say, "Lo, these are parts of His ways; but how little a portion is heard of Him; but the thunder of His power, who can understand?" 1 Cor. 13:12. That God is a being of infinite and eternal perfection, but few in our age are bold enough, in so many words, to admit positively. But, yet while many will admit this truth in general terms, they will deny it in all its particular bearings on the redemption and salvation of sinners. Many very zealous professors of religion will form in their own natural, human imagination a standard of right and wrong, and then say, if God should vary from their standard He would be unequal, unjust or imperfect. But we know of no higher standard of perfection than God Himself, hence all that is done or decreed by Him is perfect, because it is done or decreed in accordance with His own mind and will, and must, therefore, be compatible with His nature. It cannot be prerogative of creatures of the earth of yesterday, whose breath is in their nostrils, to set up a standard of human wisdom by which to scan the perfections of their Maker. If it be admitted then that God is perfect, it needs no more than the admission of His immutability to establish the doctrine of the eternity of His perfections. As far as God has been graciously pleased to reveal Himself unto us, we have been constrained to pray that He would conform us to His will, and by His sovereign grace, which is treasured up in Christ Jesus our Lord, conform us to the image of Him who is the "brightest of His Father's glory, and the express image of His person." The above brief statement of our views of the "existence, sovereignty, immutability, omnipotence and eternal perfection of the great Jehovah," &c., are sentiments which we hold dear to our heart, and such as we stand solemnly pledged to inviolably maintain in this paper. This doctrine is neither strange nor new to the Baptists who descend from the royal line of the shed blood of those of the ancient school of Jesus Christ.

In the revelation of Father, Son, and Holy Ghost, these three are One."—1 John i. 5,8. On this important point of doctrine our views are happily expressed

in the above scripture, quoted from the Apostle John, while all human language utterly fails in setting forth the mode of God's existence. We rejoice that the record He has been pleased to give of Himself in the scriptures contains all necessary information on the subject; at present we shall for want of more room omit giving our views at large on this point; we will only say that we shall cautiously avoid all such doctrines as do either deny or refuse to acknowledge the eternal power and Godhead of the Father, Son, and Holy Ghost.

"This God is the God we adore,
Our faithful, unchangeable friend;
Whose love is as great as His power,
And knows neither measure nor end."

Gilbert Beebe
New Vernon, New York
January 2, 1833

EDITORIAL COMMENT

I have heard it said many times in the past the following statement concerning the life and ministry of Elder Gilbert Beebe as follows: "There have, perhaps, been few men who have lived since the days of the Apostles more gifted in natural and spiritual abilities than was Elder Beebe."

With this statement let me say that I hurriedly and wholeheartedly agree. It is to be noted that Elder Gilbert Beebe, born November 25, 1800, and died May 2, 1881, in his 79th year, from Day Number One in his 18th year when he began preaching, stood uncompromisingly and steadfastly for the doctrine and order of the Apostolic Church of Jesus Christ without exception. This is evidenced by the fact of those sentiments that were expressed in his first editorial or article ever written in the paper he founded in 1832 called "The Signs of the Times."

In reading this excellent, wonderful article, republished above, I call to your, my reader's, attention his proof of the following points, viz.:

1. That "God is a Sovereign." The word "Sovereign" means absolute in every quality, supremely established over all.

2. That "God is immutable." Simply stated, "immutable" means unchangeable; without variation, etc.

3. That "God is Omnipotent." Omnipotent means having all power or unlimited in power, ability, or authority.

4. That "The perfections of God are eternal." By perfection is meant flawless, indefectable, complete, entirely complete, without future alteration, etc.

Hence, according to Elder Beebe, the True, Living God is not only absolute in power, He is unchangeable in His mind, will and purpose, and flawless, entirely and completely, in every respect concerning His sovereign work!

Such articles, as written above, inspire me to press on for what time is left or allotted in my behalf in this sin-cursed world. A sure witness to the glorious truth was Elder Gilbert Beebe. In reading many of this gifted man's wonderful writings, I cannot recall the first instance where he ever referred to the work of God as a "plan," the "Plan of Salvation," or God's "plan," etc. For instance, may I cite a case at point. Under the caption of the section, "God is Omnipotent," he refers to "the whole work of salvation," not the plan of salvation. This blessed man of God knew the difference. The word "plan" is unscriptural. I cannot find it used in the scriptures anywhere.

Also, in reading his original writings, it is to be pointed out that he always signed his name plainly, "Gilbert Beebe." Never in the first instance have I found where he ever signed or appended the title "Elder" prefixed before his name. Such a trait to him, like it would be to all other God-called, true ministers, is surely, I believe, disgusting, sickening, and nauseating. He was blessed to contain in his heart the same feeling of the Lord Jesus Christ who spoke against those who "loved greetings in the marketplace, AND TO BE CALLED OF MEN, RABBI, RABBI." Matthew 23: 7. Also, those who "love salutations in the marketplaces," Mark 12: 38. Man's self esteem and self-recognition have never been recognizable in the sight of God, since God is no respecter of persons. See Acts 10: 34.

J. M. Mewborn
August 9, 1995

A TEST OF TRUE FAITH (HISTORICAL - FROM THE RECORD)

An old Hymn somewhere reads,

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much-loved saints,
For I must go with you.

"THROUGH FLOODS AND FLAMES,
IF JESUS LEAD
I'LL FOLLOW WHERE HE GOES:
HINDER ME NOT, SHALL BE MY CRY,
THOUGH EARTH AND HELL OPPOSE.

"Through duty, and through trials, too
I'll go at His command;
Hinder me not, for I am bound
To my Emmanuel's land.

"And when my Saviour calls me home,
Still this my cry shall be:
Hinder me not; come, welcome, death,
I'll gladly go with thee."

Verse No. Two of this hymn suggests that the key of God's people, through this world, lead "through floods and flames," to-wit: floods in the day when "the waters prevailed exceedingly upon the earth; and all the high hills, that were under the heaven, were covered, and the mountains were covered." Genesis 7: 19-20. And, flames in Daniel when "three men, Shadrack, Meshach and Abednego walked right in the midst of the fire with Another who had the form like the Son of God." Daniel 3: 25.

Also, besides "floods and flames," we find the key to lead Daniel through a Den of Lions on one occasion when the lions backed off and "God shut their mouths," and they did no hurt. Daniel 6: 22. The key to jails and dungeons in the Apostle Paul's day when the doors were opened, and every one's bands were loosened." Acts 16: 26; immuned the venom of the poisonous viper when "Paul had gathered a bundle of sticks, and it came out of the heat (fire) and fastened on his hand." Acts 28: 3.

Now, we have recently discovered that one of the greatest obstacle (or trial) to God's church can be added to the above list of, viz: 1. floods, 2. flames, 3. A Den of Lions, 4. jails, dungeons and prisons, and 5. the bite of a poisonous viper, to-wit: 6. ice and freezing.

In the last (19th) century on the fifth Sunday in January, 1893, the following record is cited from an old record book of the Contentnea Primitive Baptist Church Union, Book No. One, Page 145, as follows, to-wit:

"The Contentnea Union met according to appointment with the Church at Nahunta, Wayne County, North Carolina, on Saturday before the 5th Sunday in January, 1893.

"Item No. 7 - The door of the church was opened for the reception of members into this church when they came forward and were received to baptism. They were baptized on Sunday morning after breakfast.

which was from three to four inches thick. Although of them were young ladies, they did not shudder or shake, but took the water as nicely as any I ever saw in the month of July. They were baptized by E. T.B. Lancaster.

L. J. H. Mewborn
Union Clerk."

It is wonderful that such occasions and incidents have been left on record for us of those days in the arch of over one hundred years ago to prove to us that such things did actually take place for these things have never heard of anymore. In that ordinance of baptism, one hundred and two years ago, we find the omnipotent power of God made manifest and proven in the cold water, well below 32 degrees Fahrenheit. It was bound to have been a very hard spell of weather, back in January, 1893, that created ice in a stream of water four inches thick. This incident is to mind these words in closing this article of the old hymn,

"Christians if your hearts are warm,
Ice and snow can do no harm;
If by Jesus you are prized,
Rise, believe, and be baptized.

"Jesus drank the gall for you,
Bore the curse for sinners due;
Children, prove your love to Him,
Never fear the frozen stream.

"Never shun the Saviour's Cross,
All on earth is worthless dross;
If the Saviour's love you feel
Let the world behold your zeal.

"Fire is good to warm the soul,
Water purifies the foul;
Fire and water both agree
Winter soldiers never flee.

"Ev'ry season of the year,
Let your worship be sincere;
When the storm prevents your roam,
Serve your gracious Lord at home.

"Read His sacred word by day,
Ever watching, always pray;
Meditate His law by night,
This will give you great delight."

In those days, the true, unfeigned love of God shined from heart to heart, and from breast to breast, abounded in the midst of God's chosen elect people

and His Church, here in the world, abounded in Gospel order and in His peace, and all was sincere. Emphasis in the militant church was placed on "warm hearts," and not on "warm bodies" for the truth's sake. Faithfulness of fervent origin abounded among the churches then, and the same is still true today among the scattered few that remain in Gospel Order. Incidents, such as the one just cited, prove the point. How wonderful it would be if, according to God's will, we could see these things take place again, but for this to be, someone will have to be made to suffer in more ways than one. May we never overlook the fact that God is able.

L. J. H. (Levi Jesse Hardy) Mewborn (1842-1926) was my great uncle. He was next to the youngest child of ten children of Elder Parrott Mewborn, and his wife, Mary Aldridge Mewborn, who with others, constituted and organized Mewborn's Church in 1829. He was a deacon and clerk of Mewborn's Church from 1882 to the time of his death in 1926. He was also a Clerk of the Contentnea Association and the Contentnea Union meeting, composed of churches in eastern North Carolina, for many years during his lifetime. He was a soldier in the Civil War, being wounded when a minnie ball struck him in his cheek, leaving a scar or depression, completely visible, which he carried for the remaining days of his life.

He often said, "I was wounded at the battle of Cold Harbor, near Richmond, Va., on the 3rd day of June, 1864, which gave me a furlough for 90 days. I have often thought that this minnie ball (or bullet) was God-sent, since it kept me out of the most severe fighting of the war. After the close of the war, I came home and found all the team and everything we had taken away, but with God's help, health, and a will, we went to work with hoe and ax and cultivated a corn crop the following year, 1866."

We hope to cite, the Lord willing, more of these occurrences from the history of the church in later issues of Zion's Landmark since many of our readers have expressed an interest in reading about these things of the past.

J. M. Mewborn
August 9, 1995

CONFIRMATION OF INCIDENT OF HISTORY AT
HOPEWELL, N.J., AS TOLD IN THE "JANUARY/
FEBRUARY, 1995" ISSUE OF ZION'S LANDMARK.

Dear Elder Mewborn,

I wish to express my appreciation for your article

in the January/February 1995, issue of Zion's Landmark entitled, "Elder W. B. Williams and the Hopewell Old School Baptist Church, Hopewell, New Jersey."

As you, perhaps know, I was baptized by the late Elder H. H. Lefferts in the year 1939. After attending services at the old Hopewell Church for a few years, an aged deacon of that church told me of the church meeting (or association) held at Hopewell, New Jersey, how it stood out in his memory with the students who came over from nearby Princeton University, the same occasion, which you refer to in your article. As I remember, it was told by him as you explained and described it in your article of recent date.

This old deacon told me that in those days the Delaware River Old School Baptist Association was held during the week days, at the appointed time, on Wednesdays, Thursdays and Fridays of each year. It was during that year that Princeton University wanted to know how the Old School or Primitive Baptist elders (or ministers) could preach without a classical education, and announced that they would be there on Thursday of the three days' meeting to attend.

Well, Old School Baptists, being human and weak, as all men are in their flesh and nature, reserved the Thursday's preaching time for the elders (or ministers) as they thought, with the more able gifts. As God had purposed for it to come to pass, those able ministers, as they thought, did not show up on Thursday. What they had as elders (or ministers) that day were the ones who had the weaker gifts, as they thought, which they did not prefer for this occasion.

But, as God so purposed it to be, the weaker ones, as Elder W.B. Williams, and others who came, were given more liberty and light for the audience by the Grace of God, and preached the ablest sermons during that session. As a result, the group from Princeton University left more confused than they were when they came. I just want you to know how much your good article in that issue of Zion's Landmark recalls memory, and I was made to rejoice!

I hope this will find you and your family well. I am approaching my 88th birthday, and live alone, here, in Winter Haven, Florida. My wife is now in a nursing home near her sister's in Eden, North Carolina. She (my wife) has Alzheimer's disease, and remembers practically nothing. My health, also, like most others of my age, is failing. I have a lady who comes every two weeks to clean my home, and has my lawn mowed, which relieves me and gives me plenty of time for more rest and sleep. This is a great blessing to me at my age.

Elder Mewborn, I just desired to express to you

how much I enjoy the Zion's Landmark, particularly the "January/February, 1995," issue.

Sincerely, and in hope,

John F. Simpson
Winter Haven, Florida, 33903
June 22, 1995

**THE CHURCH OF THE LIVING GOD IS FOR THE
EDEN, SCRIPTURALLY SPEAKING, FROM TAKING
THEIR PROBLEMS INTO THE NATURAL COURSE
OF THE LAND.**

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are esteemed in the church. I speak to your shame: so, that there is not a wise man among you? Not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye rather suffer yourselves to be defrauded? Corinthians 6:1-7.

THE OFFENSE

**"IT MUST NEEDS BE
THAT OFFENSES COME."**

THE WOE

**"BUT WOE TO THAT MAN BY WHOM THE
OFFENSE COMETH! FOR WHO SO SHALL OFFEND
ONE OF THESE LITTLE ONES WHICH BELIEVE
IN ME, IT WERE BETTER FOR HIM THAT
A MILLSTONE WERE HANGED ABOUT HIS NECK
AND THAT HE WERE DROWNED IN THE DEPTHS
OF THE SEA."**

(The language of Christ - Matthew 18: 6 & 7)

(CORRECTION)

The statement, published on Page 9 of the "January/February 1995" issue of Zion's Landmark that read

aware Old School Baptist Association was composed of Rock Springs Church, near Lancaster, Pennsylvania, Am Church, Philadelphia, Penn., and Welsh Tract, near Newark, Delaware. All of these churches are now gone except the exception of Welsh Tract" is an error as per the following statement received on July 25, 1995, as follows, it:

Dear Elder Mewborn,

I am a member of the Rock Springs Church, near Lancaster, Pa., which you on Page 9 of your "January/February, 1995," issue of Zion's Landmark you stated was extinct. This Church, Rock Springs, has been in force since beginning around 1808.

In His Love,
Elder Barnabas J. Brammer
Baltimore, Maryland, 21225

We are glad to make this correction, greatly regret this error, and apologize for it. There was a mix-up, however, another Old School Baptist Church in this same area has recently closed its doors in recent years. We appreciate Elder Brammer's calling this error to our attention in order for us to make this correction.

J. M. Mewborn, Editor

(CORRECTION)

The statement, "The Fig Tree was the first tree to be specifically named in the scripture to be found outside of the Garden of Eden. There were many trees in the Garden of Eden, but only two are mentioned specifically by name being there, 'The Tree of Life also in the midst of the garden', and the 'tree of knowledge of good and evil,' Genesis 2:9," that appeared in the "March-April, 1995," issue of Zion's Landmark is in error.

It is to be noted and pointed out that the sewing and making of aprons by Adam and Eve of fig leaves occurred took place inside the Garden of Eden, not outside, as incorrectly stated in my article on page 4, column No. two in the "March-April, 1995" issue of Zion's Landmark. There are three trees specifically mentioned in the scriptures by name that existed inside the Garden of Eden, (1) The Tree of Life, (2) The tree of the knowledge of good and evil, and (3) The Fig Tree. This proves that the Fig Tree, a type of the Son of the Living God, was here from the very beginning of time. How beautiful!! So, the Church of God is as old as time. The glorious promise is that it will not only continue here until the end of time, but that it will continue on into eternity where it began and had its origin.

My good friend, Mr. W. William Edwards, Snow Hill, NC was the kind person who called this oversight to my attention, and I greatly appreciate his faithfulness to me as a friend.

J.M. Mewborn

EDITOR'S CHANGE OF ADDRESS

All subscribers of our paper, Zion's Landmark, will please take notice of the change of my local mailing (Post Office Box Number) as follows:

J.M. Mewborn, Editor
PO Box 393
Willow Spring, NC 27592
in lieu of PO Box 277.

J.M. Mewborn, Editor

BEATRICE ("BEA") LAKE

Beatrice V. Lake, Lakeland, Florida, passed away on Monday, May 15, 1995, at Lakeland Health Care Center, Lakeland, Florida, at age 81. She was born on August 18, 1913, at St. Alban, West Virginia, and moved to Lakeland, Florida, from Hurricane, West Virginia, about 40 years ago with her husband, Brother Bill Lake.

This unworthy writer was blessed to meet and become acquainted with her several years ago, and I was made to love her. Beatrice or "Bea", as she was more commonly known, never united with the Old Baptist Church, but the writer had a number of conversations with her. There is no doubt in my mind that she did believe in the Absolute, Supreme God and the doctrine of predestination and election of the Church of God. Water baptism does not make one a child of grace, but Jesus said a tree is known by the fruit it bears. "For the tree is known by his fruit. Either makes the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Matthew 12: 33.

If I am given to know anything at all, I feel that she did bear the fruit of righteousness. She was always glad to have the Old Baptist people visit in her home, and went out of her way to make everyone of them welcome. She was blessed to entertain many of them there for a number of years, as well as helped care for the meetings of our church at Macedonia, Alturas, Fla., for which she will never be forgotten. If she was not a Babe in Christ, there is no hope for a person like me. I hope I loved her for Christ's sake. She was a faithful companion to Bro. W.C. (Bill) Lake, who greatly mourns her passing.

She leaves behind to mourn her passing, her husband, Bro. W.C. (Bill) Lake, Lakeland, Fla., one son, Glen W. Lake, Winter Haven, Fla.; daughters, Doris Herndon, Tampa, Fla., and Ruth DeSantis, Sarasota, Fla.; one brother, Dewey Lambert, Auburn, California; four grandchildren and three great grandchildren.

May the God of all Grace comfort and reconcile her loved ones to the disposition of His divine will and purpose.

Pete Hendrix

Ocala, Florida, 32678

YELLOW RIVER ASSOCIATION (GA.)

The 169th Annual Session of the Yellow River Association will meet this year, 1995, with Haynes Creek Church, Gwinnett County, Georgia, beginning on Friday, September 22nd, and will continue, the Lord willing through Sunday following, the dates being September 22, 23 & 24.

Directions to Haynes Creek Church are as follows, viz.: From I-85 exit at Ga. 20 South. Follow Route (Ga.) 20 through Lawrenceville, Ga., to inside city limits of Grayson Ga. Take Rosebud Road which angles to the right. You will cross U.S. (Route) Hwy. 78 at traffic light. Continue straight for about one and one-half miles to the church bldg. on your right. Haynes Creek Church is located about six miles west of Loganville, Ga.

We invite our correspondents, brethren, sisters and friends to meet with us again this year, 1995. We feel that we need your presence, love and interest with us.

H.L. Fleming
Homer, Georgia, 30547
Tele. 706-677-3785

LOWER MAYO ASSOCIATION (VA.)

The 63rd Annual Session of the Lower Mayo Primitive Baptist Association will be held at Russell Creek Church, to be entertained by Draper Church, beginning on Friday before the first Sunday in October, and will continue, if the Lord will, through Sunday following, the dates being September 29th, 30th, and October 1st, 1995.

Russell Creek Church is located south of Stuart, Patrick County, Va. Those coming south or north on Route 8, turn east on No. 653; go about one mile to R.P.R. No. 631 east. Go 1/4 mile to church site on your right. Those coming by Route 58 west to R.P.R. No. 831, go about 100 yards to No. R.P.R. 700 to 631; go about three miles to church site on your right. (Note: The Way Bill is also on the backside of our 1994 minutes.)

We invite our brethren, sisters and friends to meet with us, and look forward to having you with us this year, 1995.

Samuel R. Wood, Assn. Clerk
P.O. Box 33
Spencer, Va. 24165
Tele. 540-957-1231

UNION ASSOCIATION (TEXAS)

The 156th Annual Session of the Union Primitive Baptist Association of the Old School or Predestinarian Faith and Order will meet with Holly Springs Church, beginning on Friday before the second Sunday in October, and will continue through Sunday following, the dates being October 13th, 14th & 15th, 1995.

Holly Springs Church is located about three miles north of Montalba, Texas. Take your first road north of Montalba for about two miles east. Turn left for 3/4 mile to church site on your right.

For further information, please contact the undersigned, Raymond D. Spell, Clerk. We cordially invite our correspondents, brethren, sisters and friends to meet with us during our association.

Raymond D. Spell
21118 Hufsmith-Khorville Pkwy.
Tomball, Texas, 77375
Tele. No. 1-713-351-0449

MILL BRANCH ASSOCIATION (N.C.)

The 125th Annual Session of the Mill Branch Primitive Baptist Association will be held with Tabor Primitive Baptist Church, Tabor City, Columbus County, North Carolina, beginning Friday before the first Sunday in November, and will continue through Sunday following, the dates being November 3rd, 4th and 5th, 1995.

Tabor Church is located in the corporate limit of Tabor City, North Carolina. Those coming on Route 701 from Whiteville, North Carolina, will follow U.S. 701 west into Tabor City. Church site will be only a short distance on your left.

We invite our ministering brethren, brethren, sisters and friends to be with us. We look forward to having you with us again this year, 1995.

Lucille Beasley
Bishopville, S.C.

FIFTH SUNDAY MEETING AT WILLOW SPRING BAPTIST CHURCH (N.C.)

Willow Spring Primitive Baptist Church, Willow Spring, Wake County, N.C. called for a fifth Sunday meeting to be held on October 29th, 1995, with services to begin at 10:30 A.M., E.S.T., in order that our ministering brethren who serve churches on other Sundays of the month be able to visit us.

We cordially invite our ministering brethren, brethren, sisters and friends to meet with us at that time. For further information, travel to the church location is about 40 miles southeast from Raleigh to intersection with N.C. 42 Hwy. Turn west on N.C. 42 and go about ten miles (west). The church location is at the corner of N.C. 42 Highway and Hilltop Road, Willow Spring, N.C. We hope our brethren will keep us in mind, and be with us on that date. We want you to come and be with us.

J.M. Mewborn, Pastor
Annie D. Dean, Clerk

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Volume CXIX

July-August 1995

Number 4

CHURCH UNITY, PEACE AND TRANQUILITY

("BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Psalms 133: 1&2.)

Lo! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bands of unity.

'Tis like the oil divinely sweet,
On Aaron's revered head;
The trickling drops perfumed his feet,
And o'er his garments spread.

When streams of love from Christ, the spring,
Descend to every soul;
And heavenly peace, with balmy wing
Shades and bedews the whole.

'Tis pleasant as the morning dew
That fall on Zion's hill,
Where God His mildest glory shews
And make His grace distrill.

SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows:

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If at anytime you fail to get your "Zion's Landmark," please notify the editor at the above address who will mail you any missed copies.

J.M. MEWBORN, Editor

(HISTORICAL)

ELDER RALPH (FREE MAN) OR FREEMAN

To those who love and are familiar with the history of the Primitive (or Old School) Baptist Church and people of the United State of America, the name Ralph Freeman will live forever in their hearts, as well as the history and many hallmarks of the church. We wish to bring to memory one of them now.

Ralph Freeman was an early lay member in the antebellum period of the history of our country in Rocky River Church, Anson County, North Carolina, a white church, 50 years before the Civil War. The significance of the identity of this man lies in the fact that the true Gospel of the Son of God, the Lord and Savior Jesus Christ, is color blind in the power of the Holy Ghost when it comes to the recognition of this divine truth in the heart of an individual or believer. The power of this Spirit and the Love of this truth knows no bounds or limitations when revealed from heart to heart and breast to breast to those that know the joyful sound. Like the unlimited power of God, this true Love is also unlimited on an involuntary basis in its quality and nature, since both know no bounds. They have the same qualities in substance.

In the little town of Ansonville, Anson County, State of North Carolina, (about 20 miles east of Charlotte, N.C.) in the edge of the Bethlehem Cemetery of the black or colored portion is the grave of "Ralph." A small, pink granite marker there is engraved with "Ralph" on top. The simple epitaph or legend on the front of the stone is that he "Died about 1838." It continues, "He was a Primitive Baptist preacher of much force and usefulness. His freedom was purchased by the Bear Creek Association. Erected 1907."

From the History of the Sandy Creek Baptist Association, dated 1859, "Ralph was a colored man," the volume states, "at first a slave belonging to a man in

Anson County." Soon after making a profession of religion and being baptized, it was discovered that he had been given a call to preach, and his church recognized this fact. He was thus licensed and later ordained by the church of which he was a member. His offer was proposed to sell him, and his brethren of the time Primitive or Old School Baptist people in the Bear Creek Association of North Carolina, bought and gave him his freedom. At the time, Ralph took the surname Free Man or Freeman since he had none. It is noted that it was after his freedom was purchased that he was set free from slavery or bondage, that he was ordained to the full functions of the gospel ministry and was designated an elder in the church.

Elder Ralph was, indeed, an important figure in Randolph County, North Carolina, as well as the adjoining counties of Davidson, Montgomery, Moore

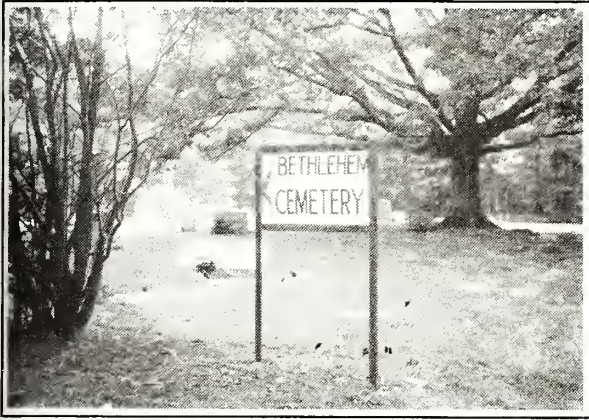
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Zion's Landmark

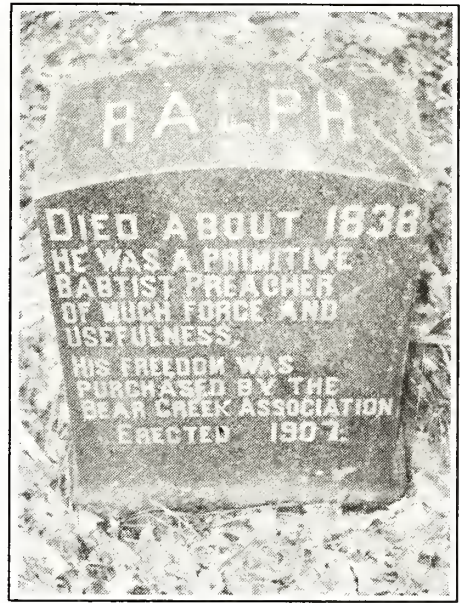
"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

Paper Established November 15, 1867

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Bethlehem Cemetery, Ansonville, Anson County, North Carolina



(Photograph (gravemarker) of Elder "Ralph" Freeman in Bethlehem Cemetery, Ansonville, Anson County, North Carolina)

son, since Old Sandy Creek Church in those early days was the mother church under the ministry of Jubel Stearns, the first pastor. This fact made him well known far afield because of this affiliation. However, in the early 1830's, when the division or separation occurred within the ranks of Baptist Churches everywhere in the United States of America over the question of foreign missions, the majority of the churches in the Old Sandy Creek Baptist Association endorsed the "new things" of the day, while the minority withdrew and organized the "Bear Creek Association" and the "Abbott's Creek Association" held to the primitive faith and order. It is to be noted and pointed out at this juncture, as the History of the Sandy Creek Baptist Association records, "When the anti-missionary party was formed, we have been told that Ralph became an ANTI-MISSIONARY." Hence, "Elder Ralph" is bound to have been an Old Hard Shell Primitive Baptist. (See page 329, Sandy Creek Baptist Church history.) In those days of separation and division in the church, "Ralph" took his stand with the Primitive Old School Baptist people of those old brethren in the Bear Creek Association. There must have been a great mutual love of great power in which their hearts were united for the truth's sake for them to have purchased his natural freedom, ordain him to the gospel ministry, and erect and pay for his grave marker.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. FOR THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS hath made me free from the law of sin and death." Romans 8:1,2. Those ancient brethren in the Bear Creek Association recognized the gift and calling of "Ralph," and that the law of the Spirit of Life in Christ Jesus had made or set him free from the law of sin and death. Christ had given him his Spiritual freedom, and God gave them the mind and will to give him his natural freedom. What an unusual com-

bination of blessings, one without precedent to our knowledge.

There was a Spiritual Love so greatly felt among these brethren for this man in a mutual sense that we are made to see the meaning of the Apostle Paul's language in Romans 8:35, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "For I am persuaded, that neither death, nor life, nor angels, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." They must have felt this strongly! Hence, there is no separation or division in the Holy Spirit of God of those things which are of a divine nature, nor of the Holy Ghost who reveals them.

This writer noted the fact about three or four years ago, I cannot remember if it was 1993 or 1994, but in any case, the Southern Baptist Convention of Missionary Baptists, meeting in either Dallas, Texas, or Atlanta, Georgia, apologized to the black people of the United States of America for their part in upholding the institution of slavery in those days of the history of our country, the United States of America, prior to the Civil War. It suddenly came to my mind that the Old School or Primitive Baptist people, did not have to wait 128 years after the Emancipation Proclamation to do this



(Photograph With Arrow, showing location of Elder
"Ralph's grave in Bethlehem Cemetery

since they had already performed the operation about 35 or 40 years earlier or beforehand. That was one time, for sure, when the Primitives were ahead of the Missionaries, but the depth of the meaning of this operation was much deeper.

The Sandy Creek Baptist Church History volume states that Elder Ralph was "of common size, was perfectly black, with a smiling countenance or face, especially in the pulpit. He was humble, very polite in appearance, especially during worship services. He was held in great respect by his peers and those that knew him."

Elder Ralph traveled and preached often in Randolph, Montgomery, Moore, Davidson, and Anson Counties. As an elder, he frequently attended business sessions (conferences) in the Sandy Creek Association. He was at Unity Meeting House, Randolph County, N.C., attending the annual session of the Sandy Creek Association on October 24, 1807, as a messenger from Rocky River Church, Anson County. The record states that the delegates were "William Durgan and Ralph * _____". In 1807, he was apparently still a slave, although he was a member of this church, since he had not been given the surname, Free Man or Freeman, as proven by this record.

Elder Joseph Magee (McGee), a Baptist minister, became his close friend. The history points out, "Such was their attachment for each other, that they agreed that the surviving one should preach the funeral service of the one that died first. Elder Magee (McGee) moved to the west, and died first. Upon his deathbed, he bequeathed to "Ralph" his horse, coat, Bible, and \$50.00 in cash (a large sum in those days), and requested his family to send for "Ralph" to come and

preach his funeral.

"In the company with a white brother of the church, Ralph went to the West and preached the funeral discourse from a text that the deceased white brother had selected," the records.

There is a great deal more to the person of "Ralph Freeman", and, perhaps, his history someday out, but one particular footnote that should not be forgotten is that after the Civil War (1865), "When the N.C. State Legislature passed a law prohibiting men of color from preaching to mixed (black and white congregations), Elder "Ralph" was greatly mortified, and the sympathy of many of his Baptist brethren

"Ralph" was, no doubt, a truly pious servant of the Cross, having the confidence and esteem of thousands, and he died in the triumph of faith and hope of full assurance of blessed immortality," his contemporaries have said of him. This was the indomitable spirit of "Ralph Freeman."

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE, AND NATION: And hast made us unto ourselves kings and priests: and we shall reign on the earth." Revelations 5:9-10. "Ralph" Freeman must have been one of them.

So the name of Elder Ralph Freeman will never be forgotten among the true Baptists of the history of the church. We are publishing below the exact record (or account) of the life of this man, as it appears in the old History of the Sandy Creek Baptist Association, pages 328-329. What a privilege and blessing it would have been if we could have known Ralph Freeman in this world. The account of him is the last thing that appears in the book, but it is not the least important by any means. All the pages of all history of all time.

"And ye shall know the truth, and the truth shall make you free." "If the Son, therefore, shall make you free, ye shall be free indeed." John 8:32 & 36. The Lord Jesus Christ gave "Ralph" a gift of the truth, gave him the understanding of it, and then gave him the gift to preach and proclaim it. In the process He freed him in every way, naturally and spiritually, but his spiritual freedom came first because he had been "FREE BEFORE" from and before the foundation of the world. (See John 22:28.) Christ completely fulfilled to him His promise to His blessed people, and "YE SHALL

"E INDEED." John 8:36. All of this was one of God's
cles!

J.M. Mewborn
October 30, 1995

ELDER RALPH FREEMAN

der Ralph was a colored man, and at first a slave
nging to man in Anson County, N.C. Soon after
ning a profession of religion and being baptized, it
discovered that he had impressions to preach; he
licensed by the church of which he was a member.
owner proposed to sell him, and the brethren
ght and gave to him his freedom. Soon after this,
was ordained to the work of the ministry. He trav-
and preached a great deal in the counties of Anson,
tgomery, Moore, Randolph, and Davidson, North
olina. He became a good reader, and was well read
e Scriptures. He was considered an able preacher,
e frequently called upon to preach on funeral occa-
s, was appointed to preach on the Sabbath at the
ociation, and frequently administered the ordinance
aptism and the Lord's Supper. He was of common
, was perfectly black, with a smiling countenance,
pecially in the pulpit while speaking. He was very
ble in his appearance at all times, and especially
n conducting religious services. Great personal
ect was always shown by the brethren whom he
ed in his preaching excursions. Elder Joseph
ee, a Primitive Baptist minister, became his warm
nd, and traveled and preached with him. Such was
r attachment for each other, that they agreed that
surviving one should preach the funeral of the one
died first. Upon his deathbed, he bequeathed to
h his horse, coat, Bible, and \$50.00 in cash, and
uested his family to send for Ralph to come and
ch his funeral. In company with a white brother,
ph went to the West and preached the funeral ser-
from a text the deceased had selected. The brother
went with Ralph stated to Elder N. Richardson that
ever before saw so large a congregation. At the
clusion of the sermon, Elder Magee's brother stated
he congregation what provision his deceased
ther had made for Ralph, and added, if any of you
ould like to give him any amount, it would be thank-
ly received; the congregation soon made up fifty
ars, which was given to him. While this contribu-
o was being made, a Methodist came up and handed
o Ralph one dollar. A Presbyterian, who observed it,
all to him, "You ought not to give Ralph anything."
Why not?" said the Methodist. "Because," said the
sbyterian, "he has torn your system all to pieces."
h Methodist replied, "I believe he has preached the
n, and I will give him the dollar."

doctrine of grace. Elder N. Richardson (to whom we
are indebted for this biographical sketch), has baptized
a number of persons who dated their convictions to
the preaching of Ralph.

When the anti-mission party was later formed, we
have been told that Ralph became an anti-missionary.

When the legislature passed the law prohibiting black
and colored men from preaching, Ralph was greatly
mortified, and had the sympathy of many brethren.
Ralph was, no doubt, a truly pious and humble Chris-
tian, having the confidence and esteem of thousands,
and died in the full assurance of a blessed immortality.

(From the History of the Sandy Creek Baptist Associa-
tion, pages 328 & 329.)

(Note: From reading the above description of "Ralph"
Free Man, he must have been a fireball.

The Methodist must have believed the truth, and the
Presbyterian knew it. JMM.)

"BY THE MAN WHOSE THESE ARE,
AM I WITH CHILD."
(Genesis 38:25)

In casting about for a subject on which to write, I hit
upon the one identified in the above title. I chose this
scripture, and its related story or scriptural account,
for two reasons. First, it embodies many facts that are
useful. And, given the liberties embodied in the gos-
pel, it behooves us to articulate (not only the good),
but also the things that are ugly which are recorded in
the scriptures, to check the self-righteous attitudes that
we possess by nature. By nature we are Arminian, and
we are prone to manifest Arminianism in our speech
and attitudes except when overruled by a new nature.
My sense is that the Lord put the story or account of
Judah and Tamar in the testimony or scripture, (if for
no other reason), to show us our own self-corruption,
and that our heritage in Adam is nothing to write home
about.

In the second place, I have a thought in my mind that
I can best get out in this line of discussion.

INTRODUCTION

The family of God is a mixed and blended people of
humankind. We come from all walks of life, having dif-
ferent backgrounds and training. Some are of even
temperament, while other are peevish. Some are mild
mannered, while others have a preponderance to hos-
tility. While many have a celebrated two-parent family,
with a rich heritage, background, and lineage, the iden-
tity of others is more confusing, and not so good. For
example, if your parents have been married several

Ralph was able in illustrating and unfolding the true

times, or your mom had children fathered by many different men, then you have stepbrothers, stepsisters, stepcousins, etc. When compared to other folk, you may feel confused, inferior, and out of place.

Then, there are many single mothers trying to raise kids, whom the experts predict will have emotional scars. According to some, they will be "socially dysfunctional." Still, others are in broken relationships, having a father who never took responsibility. You may be like the man who rocked his child and sang:

"Many a man has rocked his child,
and rocked his child alone;
Many a man has rocked his child,
and thought it was his own."

Finally, lest I belabor a point, there are families, depending on how many different mates (I'm sure you get the picture), whose social statutes are devastated. As a result, a mix and blended sort of characters are in the household of faith.

My own belief is that for sheer economic stability, and lifelong emotional good, the two-parent marriage (mom and dad) is the best setting for children. There are no better arrangements than to possess a solid, stable family. My conclusions are based on 53 years of observations. But, of course, mine is a opinion not shared by all.

Does the Bible have anything to say to you if you're not in a good, neat, prim and proper two-parent family? Are you left out, and does that mean there is no place for troubled and dysfunctional kids, including the single parent, and whatever else you perceive wrong in society?

In a time when the people of God are affected by divorce, troubled relationships, and a hodgepodge mix of self-corruption, (some excluded from the local church), does that mean "they have blown it?" Have their misfortunes (as some would describe it) doomed them? What does the Sovereignty of God, and His eternal purpose of Predestination say about all of this?

Let's take a look at the most celebrated case of confusion and mix-up in the Biblical history of the church. I warn you that it is not a pretty picture. Some of the scholars have wondered why it was recorded in the scriptures, saying this is one story or account that cannot be preached in public because it is offensive. I agree the story is offensive to some folk, and in the light of social law, is awful. But I believe God had a purpose for putting it into the divine testimony, and I will not mince my words to tell you.

THE INSIDE STORY

Genesis, chapter 38, reveals the Biblical account of Tamar and Judah. Judah was one among the sons of Jacob, the forebear of the twelve tribes who fathered the nation of Israel. Judah married a woman. They had three sons: Er, Onan, and Shelah. The oldest, Er, was put to death because of his wickedness. Under the law, death was required. At the time the law had a proviso. It said that if a man died and had no heirs, then his brother would take the widow and live with her in his brother's name so that the lineage would continue. Accordingly, Onan went to bed with the widow of Judah's deceased son, Er.

Onan's nature, like the nature of fallen man, was to object to the sexual part of the law, but he did not want to make another woman pregnant, knowing his name would not be called by his name. He wanted to avoid the added responsibility the law required. So, before, while in the sexual act, he withdrew and did not put his semen on the ground. "And Onan knew that if he should put seed on the ground, the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother." (Genesis 38:9). Today, the spilling of seed is called "onanism," in human terms or vocabulary.

When I see the various conclusions the carnal mind draws from the law, (and stories or accounts like the story of Onan in the Bible), and when I see the ignorance existing among some today respecting their case, (if it were serious) it would be amusing. Mark Twain was once asked if he would get religion, he replied, "He said that when a person 'gets religion', he makes a fool of himself. For example, in some climates (and in the Bible) the act of onanism is said to be the cause of death or blindness. Others say that it will shorten your life, or cause your hair to fall out. Still others say it is a sign of reprobation, and sexual deviance. The lesson taught by the Apostle Paul is best. He said, 'The natural man receiveth not the things of God for they are foolishness unto him.' (1 Corinthians 2:14). A carnal, natural interpretation of scripture cannot satisfy the child of faith. One cannot take the things of nature, or the law (whether written on paper or tablets of stone), and draw spiritual conclusions. It will not work.

In our story or account from the scriptures, Onan died, but not for being a sexual deviant, (although a nominal reading of the Bible might imply this). He died all right, but not because of his disobedience to the law, (although a nominal reading of the Bible might suggest this). Onan was put to death, not for spilling his seed, (although a carnal-minded person might say so). In the vernacular of current-day Arminianism

a "chance" to make a child, but he refused, and in doing, displeased the Lord. Onan displeased the Lord all right, but that displeasure is summed up in this statement.

Onan had no offspring, neither did he have a prospect for an offspring. Sperm cannot fertilize without the egg. There must of necessity be a union between male and female to accomplish a conception.

Whoever deeply taught servant of God knows the real issue of Onan's death. Faith in them reveals the reason, because faith was there. In short, (and spiritually speaking), if a poor sinner does not have a Man-Child in his house, to promote and perpetuate his name, he is dead at heart! But thanks be unto God, the child of faith can say, "For unto us a Child is born, unto us a Son is given." Isaiah 9:6.

The death of Onan left Judah with one son, Shelah. Judah said to his daughter-in-law, Tamar, "Remain a widow at thy father's house, till Shelah, my son, be born." In reality, Judah had no intention of giving his son to impregnate Tamar, lest he receive the same name as brother's Er and Onan. The Arminians have characterized the life of Er and Onan as a simple case of having, "bad-luck." There used to be lyrics to a little Negro ditty, "If I had no bad-luck, I would have no luck at all." Surely, the Arminians came up with that song. Judah did not want his remaining son, Shelah, to die like his brothers. Being a gentleman and a keeper of the law, he gave the widow a place to live.

YEARS LATER

Judah's wife died. Tamar, Judah's daughter-in-law, widow of Er, his deceased son, still of childbearing age, conceived a plan to seduce him. One day, Tamar heard that Judah would travel to Timnath to visit his sheepshearer. She got the hair-brain idea to dress as a prostitute. She put on a veil to disguise her identity, and sat by the road where Judah would pass. When he saw her, he recognized a harlot, and not the lady he loved behind. He said, "Go to, I pray thee, let me come in unto thee." She said, "What will you give me?" He said, "I will send you a young goat." Since he did not have a goat with him, she asked for a guarantee. She asked, "Wilt thou give me a pledge, till thou send it?" She requested Judah's seal and staff. See Genesis 38:16-18.

He gave her his signet, bracelets, and staff. Afterwards, Judah sent his friend with a young goat to pay for the prostitute, and retrieve his personal belongings. He assumed his friend would find her, but she was not to be found. So Judah dropped the matter, thinking

nothing would become of it. Besides, a good Christian man and an upstanding citizen of the law, could not go around in the public square asking if anybody had seen a certain harlot so he could settle a business transaction. Therefore, he said, "Let her take it to her, lest we be shamed." Or, (let her keep what she has and forget it). See Genesis 38:23.

About three months later, the news came to Judah, "Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom." And Judah said, "Bring her forth, and let her be burnt." See Genesis 38: 24. Talk about a double standard, the "do-gooders" and self-righteous in this community were as guilty as the wretched.

When condemned, Tamar played her trump-card. When she was brought out for execution, she said, "Discern, I pray thee, whose are these, the signet, and bracelets, and staff?" In other words, I am pregnant by the man who owns these. Judah recognized and acknowledged them and said, "She hath been more righteous than I; because that I gave her not to Shelah my son," as required and written in the law. Genesis 38:26.

Now, I know that under the law, Tamar's deception is inexcusable. But I also know that Tamar's desire to have a child (and remove the "scourge" of the law) was laudable and worthy. Moreover, do you not see the "mystical connotations" that I mentioned earlier about the need of having a Man-Child?

THE BEAUTY OF PREDESTINATION

Her seduction and Judah's fall did not surprise the eternal God. The nominal and demented would say that God knew nothing about this "tryst" until He read it in the following morning newspaper. Still, others would say that if God foreknew, He did not (and failed to) exercise control, but assigned discretion over to Judah. The Arminians coined a name for that philosophy many years ago. They called it "Free Will." They say male and female are freewill creatures. They say we must exercise discretion and diplomacy, and show political correctness. "We have a choice!" "You choose either good or evil!" "The decision is yours," they will say.

Well, I agree there is a choice. For example, the honeybee has a choice, but it always chooses a flower. The beetle has a choice, but it always chooses to eat vegetation. The alcoholic has a choice, but they choose the bottle instead of buying groceries, or paying the rent. And, "men loved (chose) darkness rather than light because their deeds were evil." John 3:19. To suggest that Adam's fallen nature can "freewill" his

environment, or change the circumstances of life, is not following the prophet's question when he asks, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jer. 13:23.

Respecting Judah on the day in question, a team of Clydesdale (horses) from Scotland could not have held back his propensity when he saw the harlot.

[Incidentally, that team of Clydesdale horses could not have helped Onan either. He spilled his seed AGAINST his natural proclivity, because the Most High God purposed it. God overpowered Onan's nature in order to show to the mystical church, throughout all ages, her need for a child. fathered by Another].

BIRTH OF PEREZ AND ZERAH

Tamar ultimately gave birth to twin boys. Their names were Perez and Zerah. Perez became an ancestor to King David. The Sacred Historian goes out of His way in Matthew, chapter one, to mention Christ's ancestors including Judah and Tamar. While these are not exactly the kind of ancestors humankind would advertise and boast about, yet, they appear in the family (Genealogical) tree of Jesus. They are recorded for us. They are in the church of the Living God, and serve to bolster the hope of "sinners" who feel condemned and think that they have "blown it!"

Why does the scripture reveal such a sordid story like this? It sounds distasteful. Pulpiters think it is too crude to mention it from a public book-board. They say, "Preach only the good things!" "Tickle the ear of your hearers!" "Tell them that they are very righteous, and show them how they are keeping the ten commandments!"

The ancient catechetical school of Alexandria from the 3rd Century, (which is the seed-bed of all seminary and theological training today), says that if the minister of the church will prove to the people their obedience to the law, and describe how good they are, that God is pleased with them, and, as a result, the people will increase their love (money) offerings. They will commercialize and promote the pastor. They will idolize their pastor. But, if you tell them the truth, the Alexandrian would say, "They will scandalize you!" In retrospect, the ancients were wise, after all.

In the Western World of the 20th Century, Judah and Tamar would be hounded as guests on the daily talk-show circuit where lusts and sensational are the norms. The news media has learned that large sums of money are made on the misfortune of (prominent) others. For this reason, the "fabricated documentaries" succeed

on prime-time television.

There is a rubbish of material pouring into the rooms of children and parents, unprecedented sordid material feeds the television circuits everywhere. I suspect the tabloids of today would offer mega-bucks to have Judah and Tamar appear, provided the public is not required to reveal the "Predestinated Purpose of God and His Glory from their story.

Frankly speaking, it would not surprise me (in the turn of this Century) to see the so-called Protestant and Catholic Churches embark on the tabloid path if it is profitable. It is a very lucrative business.

CONCLUSION

What does the story or Biblical account of Tamar and Judah say to the poor sinner who desires salvation and wants to be delivered from the feeling of condemnation? For one thing, it says this: "all things are called together for good to them that love God, to them who are called according to His purpose." Romans 8:28 shows that (all things), the good, the bad, and the ugly (collectively together without exception) "work together for good to them that love God, to them who are called according to His purpose." Romans 8:28 shows that the worst of sinners is better than the best of the self-righteous, and that the ugliness of sin works for the glory of God. How?

In Tamar, a seed was planted in her womb by Judah. That seed linked the lineage of Him who is the SEED OF LIFE. While sin is ugly in the economy of the law, it is inexcusable, (because the law cannot excuse) nevertheless as God purposed and fixed it in the economy of God. For another thing, observation shows that the seed of saints often comes through the womb of a reprobate, and conversely, the offspring of sinners are not always and unequivocally of His elect. Salvation is by grace alone. It is precisely as Newton expressed it, "Amazing Grace!"

"For the children being not yet born, neither had they done any good or evil, that the purpose of God according to election might stand, not of works, but of that callesth." Romans 9:11.

Therefore, to the local church, the story from the writ of Tamar and Judah, the fourth son of Jacob (born to Leah) by Leah, is humbling. Finally, when it comes to the mixed-up, topsy, turvy, muddled situations that exist in the world today, (whether in or out of an organized church, in or out of the local family, in or out of the daily work space), just take a lesson from Judah and Tamar, the fourth son of Jacob. Those who condemn are as bad as those whom they denounce. Judah said of Tamar,

hath been more righteous than I." Genesis 38:26.

The story (or Biblical account) of Tamar and Judah is more than browbeat a sinner with the law, which now is prone to do. The story does more that "kick burps" out from under the self-righteous. It shows the MOST HIGH GOD has blessed His people in of what they do, whether it be called "good" or ' by man. He has blessed them in spite of what have done, or ever shall do. It shows that God blessed His people with all spiritual blessings in only places, according as He has chosen them in first before the foundation of the world, having pre-nated them unto the adoption of children by Jesus st to Himself. This scriptural story reveals that the is of "time and sense" are merely scratches on surface in the eternal world and work of God "who declared the end from the beginning, and from ent times the things that are not yet done, saying, ounsel shall stand and I will do all my pleasure." h 46:10.

Jack Dawsey
Swansboro, N. C., 28584
June, 1995

"WHATSOEVER THE LORD PLEASED,
THAT DID HE IN HEAVEN, AND IN EARTH,
IN THE SEAS, AND ALL THE DEEP PLACES."
(Psalms 135:6.)

is and has been my contention and belief, since I
ived hope over forty years ago, that the morality of
a, of human flesh, and the law is not, and does not,
stitute vital religion in God. Morality does not pre-
over the true, vital religion in God, but on the other
and the true, vital religion of God prevails over moral-
man and the law.

The scripture reads, "Whatsoever the Lord pleased,
e did He in heaven, and in earth, in the seas, and all
eo places." Psalms 135:6. "My substance was not
c from thee, when I was made in secret, and curi-
y wrought in the lowest parts of the earth. Thine
y did see my substance, yet being imperfect; and in
book all my members were written, which in con-
nance were fashioned, when as yet there was none
em." Psalms 139:15.

This matter is by the decree of the watchers, and
demand by the word of the Holy Ones: to the intent
a: the living may know that the Most High ruleth in
kingdom of men, and giveth it to whomsoever He
and setteth it up over the basest of men." Daniel
11. "God thundereth marvelously with His voice; great
ings doeth He, which we cannot comprehend." Job
7.

The above article by Brother Dawsey is an undeni-
able one in testimony, declaration and description of
the blessed truth that displays the Holy sovereignty of
God beyond the power of mortal men to comprehend.
The above quoted scripture, "Whatsoever the Lord
pleased, that did He in heaven, and in earth, in the seas,
and all deep places," bears complete witness with the
holy, divine truth as set forth in this article.

There are many similar occurrences that bring to bear
upon this subject, written in the scriptures. My mind
has been so stirred in the reading of it that I would like
to mention a few cases at point that substantiate the
wonderful truth as proclaimed in it.

Yes, God has used, according to His purpose, the
beggarly, base elements of the world to substantiate
and fill His everlasting Kingdom, and many things of a
carnal nature and disposition appear to accomplish His
purpose in the establishing of it in earth.

(FROM THE SCRIPTURES)

(1) In the very beginning of time, "Cain rose up
against Abel, his brother, and slew him." Genesis 4:8.
"And Adam knew his wife again; and she bore a son,
and called his name Seth: For God, she said, hath ap-
pointed me another seed instead of Abel, whom Cain
slew." Genesis 4:25. May we be reminded that the lin-
eage of Jesus Christ is traced directly back to Judah,
Jacob, Isaac, Abraham, Shem, Noah, and then on to
Seth. Who then can say that the murder of Abel by his
brother, Cain, son of Adam, was a surprise to God? It
was through the lineage of Seth, not Abel or Cain, that
Christ was born into the world. See Genesis 5:6-32.

(2) In the day and time of Joshua, there was a harlot
by the name of Rahab. A "harlot" by natural definition
is called a prostitute. Yet, God by His immeasurable
power used her, Rahab, as an instrument in His hand,
to receive the Israelite spies in Jericho in peace when
Jericho's king would have killed them. She hung a scar-
let red thread in her window so that when the Israelite
spies of Joshua returned to Jericho, to destroy it, they
knew immediately of her location and home in the city.
"And Joshua saved Rahab, the harlot, alive, and her
father's household, and all that she had; and she
dwelleth in Israel even unto this day; because she hid
the messengers, which Joshua sent to spy out Jeri-
cho." Joshua 6:25. "By faith the harlot, Rahab, perished
not with them that believed not, when she had received
the spies in peace." Hebrews 11:31. Rahab was a friend
to the church. "Likewise also was Rahab, the harlot,
justified by works, when she had received the messen-
gers, and had sent them out another way?" James 2:25.
And Jesus during His ministry in earth told the self-

righteous chief priests and the elders of the people, when they had questioned Him concerning His authority saying, even "the publicans and the harlots go into the kingdom of God before you." Matthew 21:31.

(3) In all my reading of the scriptures, I find a no more despicable act than the one committed by Potiphar's wife when she tried to seduce Joseph in the land of Egypt. She said, "Lie with me: and he (Joseph) left his garment in her hand, and fled, and got him out." Genesis 39:12. With Joseph's garment in her hand caused "his master (Pharaoh) to put him into the prison." It was in this prison where Joseph interpreted the dreams of the butler and the baker. Is there anyone who can say that this wicked act was not a link in the chain of events that led to the ultimate salvation from starvation of the Children of Israel when famine struck the land of Canaan years later? If so, let's have it.

(4) And last, but not least, the fact remains and will not be overlooked that David, who was called a man "after God's own heart," had Uriah, a soldier, put at the head of the battle for the express purpose that he (Uriah) might be killed so that he could have his (Uriah's) wife, Bathsheba. Out of David's criminal passion came the birth of Solomon. (See II Sam. xi. xxiii. 39 & 1st Chron. iii. 5) Solomon was the youngest son of David and Bathsheba.

(FROM THE RECORD IN NATURAL HISTORY)

(1) William Huntington, S.S. (Sinner Saved) was born in 1744 and died in 1813. He was of low origin, and very poor, ignorant and dissipated; his occupation was that of a coalheaver. He was converted suddenly and wonderfully, and became a Calvinistic Methodist preacher — a large chapel in London, England, being built for his use. He had an extraordinary tact for spiritualizing everything; and seemed to obtain nearly all the bodily necessities and comforts for which he prayed. His numerous writings are esteemed by many sound English and American Baptists as the most experimental and spiritual of any since the days of the Apostles. He appended S.S. (Sinner Saved) to his name, as a contrast to the non-scriptural ecclesiastical title D.D. (Doctor of Divinity). (See Hassell's History, pages 611 & 612.)

Yet, with all the wonderful, complimentary things that have just been said about him, it is to be pointed out these facts from his biographer, to-wit: "His mother was a poor labourer's wife, and his real father a neighboring farmer, probably her husband's employer. Before his conversion he had a son born out of wedlock, defaulted in the payments through poverty, and changed his name from Hunt to Huntington. In after years his indebtedness to the parish overseers was discharged."

(From The Kingdom of Heaven Taken By Prayer)
5) From these facts we learn that he, himself, only an illegitimate child, but also in his unconversion, he, himself, fathered an illegitimate

Another biographer has said of Huntington, born under the worst possible social conditions, at his death two noblemen were made his legates; the streets of London were almost deserted to his funeral as crowds thronged to attend his service. He came into the world the product of shame, but lived to be a mighty instrument of God in pointing thousands to the way of the true God's salvation. Where he was accused of con dogmatism, this was because he was prepared firmly for the great, eternal truth of the scriptures the face of severe opposition."

William Huntington (S.S.) maintained that the gospel, and not the law, is the rule of life for the true believer. And for this, he was stigmatized and persecuted as an Antinomian. (Hassel's History, page 617.)

And, then there was Joe Scales, a mulatto Primitive Baptist Elder, who lived in Mount Airy County, North Carolina, over 80 or 90 years. His membership was, as I am told, with Stewart's Creek (Old Hollow Primitive Baptist) Church in that town. He is told today that in his sermons he would often say, "In my natural birth, my earthly father denied my work, but in my Spiritual birth, my Heavenly Father told me I would not deny His Spirit's work. Although my earthly father denied his work, my Heavenly Father told me I would not deny His work by giving me my existence in His Kingdom."

These (above) cited incidents, both from the scriptures, as well as from the written, historical records of the church, prove the point of the Apostle Paul in his language, "I WILL HAVE MERCY ON WHOM I WILL HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I WILL HAVE COMPASSION. So, then it is not of him that willeth, nor of him that runneth, but of GOD WHO SHEWETH MERCY." Romans 9:15&16. "IT IS NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE OBTAINED SALVATION, BUT ACCORDING TO HIS MERCY HE SAVED US BY THE WASHING OF REGENERATION, AND RENEWAL OF THE HOLY GHOST." Titus 3:5. The unconditional "Salvation that is the Lord" is, therefore, not based on the works of the creature or man, but on the extent of self-righteousness and mercy as pointed out by Brother Dawsey. Hence, more than we have said in the outset, is not the true, vital religion of God. True religion, alone, is a Gift of God!

J.M. Mew

TO EVERY THING THERE IS A SEASON, AND A TIME TO EVERY PURPOSE UNDER HEAVEN. AND A TIME TO BE BORN, AND A TIME TO DIE." (Eccl. 3:1,2.

(Absolute Predestination)

Elder Mewborn,

have been rereading some of the old (back) issues of Zion's Landmark recently. I am referring specifically to the March-April, 1988, issue, and the article entitled, "Can A Subject of Grace Commit Suicide?"

I heard an Elder in the Primitive Baptist Church say several years ago that "one can commit suicide, but one cannot take his own life." Let me say at the outset I know am not blessed to write in a spiritual sense of a state of mind, or, otherwise, and probably should not even be trying. This article did arouse my attention and thinking concerning an incident that occurred very close in my family, and I could not seem to cast it out of my mind. There was no indication of a person spoken of was a subject of grace, but this incident proves to me what the Elder said was true in this case.

There was this man who served in Vietnam, had married, and had a son about 3 1/2 years of age, and a daughter about 2 1/2 years of age. His marriage was about to crumble. He suffered bouts of deep depression.

His first effort, that I am aware of to end it all, was when he left the road at a high rate of speed, and headed for a ditch. The ditch was too wet and muddy, which slowed his vehicle down to the point that he became stuck in the mud. Since it was not his time to die, I do not think this was just a mere coincidence. He was picked up and brought to our house, nearby. He appeared like a zombie, not speaking or even batting an eyelash. Words cannot express what a horrible state of mind he appeared to be in.

Shortly after then, he asked his wife, if she intended to come back to him. When her answer was "No!", he picked up a 22 rifle from behind the television set. The boy, knowing he hunted a lot, asked his dad, "Why don't you use the two barrel shot gun?" He then shot the children between the eyes which killed them instantly, while his wife was in bed in another room in the house with strep throat. Then, he placed the gun under his chin and pulled the trigger. According to the laws of average, the bullet would have gone straight through his brain; but, it hit a bone and was diverted from this vital organ. In fact, he was not seriously injured in the occurrence. He spent a few days in the local hospital for observation, with guards standing outside his door. When help finally arrived after the shooting, he was found ambling about near the barn in the yard.

Since it wasn't his time to die, there must have been a HIGHER POWER guiding the bullet, and, of course, again, he did not commit suicide or take his own life. I believe the Bible (Scriptures) says something to the effect that, "to every thing there is a season, and a time to every purpose under the heaven: A time to be born, and time to die." Eccl. 3:1. Also, "The Lord gave, and the Lord hath taken away blessed be the name of the Lord." Job 1:21. These scriptures undeniably indicate to me that he COULD NOT take his own life, as it was not his time to die. I do not believe the Lord predestinates a time to die, and then leaves it to chance as to how one will die. If that be true, there would be no way he could have refrained or escaped the act he performed on the children or himself.

Although I was really close to these children, having changed their diapers many times, I could never feel animosity or hatred towards him. I had to, more or less, remain silent, as the others could not understand my belief concerning this situation. His life was threatened by some of the others, if he should ever cross their paths again.

He did not even secure a lawyer to represent him in court. He just said, "If they say I killed the children, I guess I did." He served several years in prison and is out now. I saw him briefly since then, and I do not think he is a menace to society. I know according to the law of the land that he had to serve time in prison, but if any of the above statements be true, that raises another question in my mind, which I will not dive into now, as the law of the land is not based on spiritual things, if I am blessed to have any understanding whatsoever.

I understand later he became very religious after what he did. But I do not know what kind of religion he proclaims. I may someday get a chance to talk with him in-depth and see how he evaluates this situation. "God works in mysterious ways, His wonders to perform."

I doubt if any of this is worth anyone's consideration in publishing. But I am in a different position with this group now. Elder Mewborn, I give my permission for you to print all or any part, should you deem it worthy for space in the Zion's Landmark. They have never seen a Zion's Landmark, and if they had one, it appears it would just be an unknown tongue to them. The ones who proclaim any religion at all are into the world of "good works."

Unworthy and in hope,

Abilene McBride
Woodville, Texas, 75979
September 10, 1995

(Note: The article, "Can A Subject of Grace Commit Suicide" to which Sister McBride makes reference in the outset (or beginning) of her article above, as published in the March-April, 1988, issue of Zion's Landmark, is being republished again below in connection with it.)

CAN A SUBJECT OF GRACE COMMIT SUICIDE?

The above question was asked us not long since, with the request that we write something on the subject. The inquirer said that the minds of a number were exercised regarding the matter. We have long since learned that both in writing and preaching it is impossible to meet the thoughts and ideas of all the children of God, and we have no remembrance of ever trying to do so, but confess that we are glad whenever our views meet the approval of any of the brethren. It has always been our custom, both in writing and trying to preach, to present things as we understand them, yet knowing full well that all men are fallible and liable to err. The brethren have been very kind in their forbearance toward us, and though difference of opinion has sometimes been manifest, the brethren have been gentle and kind in their opposition to our views, for which we feel glad.

We are aware that there is a difference in the minds of some with regard to the subject under consideration, some believing that a subject of grace can take his own life, while others think it impossible. Hence we know that what we write will not be received by all, but we can only give such thoughts upon the subject as we have in complying with the request.

Some have tried to excuse the deed by asserting that "no sane person would take their own life." It is true that there are many forms of insanity, and most everyone is a little weak on some subject or other, and likely would be pronounced by experts insane on that special subject. It may be that some will better understand our meaning here if we use the old saying: "Every man has a hobby." While we believe that the majority of those who commit suicide are insane, we also believe that those of strong and sound minds can and do often take their own lives. We shall not attempt to enumerate the different conditions and circumstance in the lives of men and women which might cause them to commit suicide, but there are hundreds of them. But the fact that men and women can and do take their own lives needs no corroboration; the question is, "Can a subject of grace commit suicide?" and we answer, Yes, and can do anything else that mortal man is capable of doing, if not restrained by the Spirit and Grace of God. By reading the fifth chapter of Galatians anyone can be acquainted with the works of the flesh, which Paul says are "manifest." These works are committed by men of the world, and we are sorry to say that some of those works are committed by the children of God. But if such evil works were not in the flesh, how could anyone perform them? They are, however, there, and as much in the flesh of the Lord's children (His elect) as in the flesh of the non-elect. The flesh of man is the same flesh in all nations, kindred and people of the

earth; hence, if it is natural for men to do the works of the flesh, they surely will do them, unless restrained by the Spirit and Grace of God. Those who have the Spirit know of the warfare constantly going on, and sometimes frankly confess that the boundaries which they would go, except kept by the power of God, are not limited. Now if these things be true of the children of God, why cannot a subject of grace commit suicide as well as to perform any other ungodly act?

As to the sin of suicide, we feel that many of our brethren have been troubled, some thinking it an unpardonable sin because there can be no repentance for it. Our understanding is that life if life, whether in one's own body or in another; hence, we cannot see how self-destruction in the sight of God, is a greater sin than to take the life of another. Here it might be asked, Can a subject of grace commit murder? The answer is Yes. Moses was in the favor of God and appeared on the mount of transfiguration with Christ, yet he killed an Egyptian and lay in the sand. David is called a man after God's own heart, yet he put Uriah at the head of the battle to express purpose that he might be killed so that he could have his wife, Bathsheba. We think that according to the law of our country, David was a murderer. Under the Mosaic law, there was no provision of escape for anyone who committed a sin unto death; repentance could not save him, and sorrow could not excuse him. It seems clear to us that here is shown a man who was saved by repentance, but by the precious blood of Jesus Christ, which cleanseth us from all sin. Repentance is the gift of God and the evidence of salvation instead of its working salvation for men.

We have tried to show how it is possible for a subject of grace to commit suicide, and now we will try to prove that even that grave and unholy deed is forgiven by the blood of the Lamb of God. The declaration "cleanseth us from all sin," does not simply mean sins past, present and future are embraced, but that we are cleansed from ALL SINS means that not a blot or spot is left; anything clean is not at all soiled. The word "clean" means clean in the fullest sense. This is what caused Paul in Romans 8:38 to say, "For I am persuaded that neither death, nor life, etc." shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We think that could we ask Paul this question, "do you mean to say that neither the life nor the death we die cannot separate us from the love of God," he would answer, "Yes." We have known some brethren, one a deacon, who took their own lives. The deacon was a firm believer of God and in salvation through Jesus Christ, walked humbly, loved men and women dealt justly, and was considered one of the best members of the church. He had been a member for years, and no one doubted his experience of grace, and those who were members of the church with him never doubted his eternal

The blood of Jesus Christ, the Son of God, cleanse us from all sin. How glad we are at this very moment that it is so. Men are not saved because of their good works, but by the grace of God, chosen in Christ before the foundation of the world. Neither are they lost because of their evil deeds, but their evil works simply because of their depraved condition by nature which originate and are already in the old (or outward) man. Men are either saved or lost already, hence on the one hand good works can never save a sinner, on the other hand, if a child of God takes his own life he cannot separate him from the love of God and salvation which is in Christ Jesus our Lord.

Ker

The above article was an editorial that appeared in the April 15, 1913, issue of the Signs Of The Times. Elbert H.C. Ker was an editor of the paper at the time. We believe that he wrote the truth, and it will be interesting to our readers.

For many years the subject of this article bothered me and I was made to beg for understanding and enlightenment concerning it. I was made reconciled concerning this subject when Samson said, "Let me die in the hands of the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." Judges 16:30. Samson had begged the Lord saying, "O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which it was borne up, of one with his right hand, and of the other with his left." Judges 16:29.

Samson was a son of Manoah and the scripture says that he judged Israel for twenty years. None of us will doubt but what that Samson was a child of God, yet he took his own life. This scripture reconciled me concerning this subject.

The eternal God is glorified in the language of His Son, Jesus Christ, when He uttered these words, "fear them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both SOUL and BODY in hell." Matt. 10:28.

Man can kill the body, whether his own or that of someone else, but he cannot kill his own soul or the soul of someone else. Only God (Himself) is able to destroy the soul of man in an eternal, everlasting hell, which HE has promised to do to the non-elect at the last day.

M. Mewborn.

A FEW CRUMBS FROM THE MASTER'S TABLE (Matthew 15:27)

THE GOD OF THE FATHERLESS

A gentleman, walking along one of the streets of Philadelphia, was accosted by a boy who pleaded for a penny. The gentleman was at first inclined to send him away, but something in the boy's face forbade that, so he asked — "What do you want to do with a penny?" "Buy bread, sir", was promptly answered. "Have you not had anything to eat today?" "Nothing, sir." "Boy, are you telling me the truth?" asked the gentleman, looking him steadily in the face. "Indeed I am, sir." "Have you a father?" questioned the gentleman, now thoroughly interested in the boy. "No, sir; father is dead." "Where is your mother?" "She died last night. Come with me and I will show you where my mother is." Taking the hand of the boy, the gentleman followed his guide down a narrow alley, and stopped before a miserable place which the boy called home. Pushing open a door, he pointed to his dead mother, and said — "there is my mother, sir." "Who was with your mother when she died?" asked the gentleman, deeply moved. "Nobody but me, sir." "Did your mother say anything before she died?" "Yes, sir; she said, "God will take care of you, my son."

"Sooner than his dying mother had dared hope, God had honored her faith by sending to her son one whose heart was touched with tenderest pity for her condition. The gentle man was an humble man, to whom God had entrusted much of this world's goods, and the little orphan was kindly cared for by him. God in His word is called the Father of the fatherless. He has said that none of them that trust in Him shall be desolate, and it is safe to trust in His promises."

MIRACLE means: A supernatural operation performed alone by the power of God; an event or effect in the physical world deviating from the known laws of nature, or transcending our knowledge of these laws: supernatural. The Bible is replete with recorded miracles in both the Old and New Testaments. People who do not believe in miracles do not believe in God.

PROVIDENCE means: Act of providing; foresight and care; a manifestation of God's care and superintendence over his creatures; an event divinely ordained. Shakespeare said, "There's a special providence in the fall of a sparrow." While the word "providence" is used in the Bible but one time, the words "provide", "provided", and "providing" are used twenty-three times. Jehovah-jireh — the Lord will provide. (see Genesis 22:14.)

"The greatest word is God.

October 16, 1995.

The deepest word is Soul.
 The longest word is Eternity.
 The swiftest word is Time.
 The nearest word is Now.
 The darkest word is Sin.
 The meanest word is Hypocrisy.
 The broadest word is Truth.
 The strongest word is Right.
 The tenderest word is Love.
 The sweetest word is Home.
 The dearest word is Mother."

(From Remarkable Providences, Pittman, See pages 16 & 17; also page 7.)

APPLICATION FOR ZION'S LANDMARK IN NEW YORK

Dear Elder Mewborn,

I am enclosing a check for \$20.00 to continue my subscription to the Zion's Landmark for two more years. I am late in sending this check to you, but have felt so dried up spiritually of late. I am often made to feel, "Do I love the Lord or no, Am I his or am I not." I hope I have heart felt religion, and not just plain head religion.

The Lord has mercifully kept me wonderfully all my life. Especially I have noticed it since looking back to 1935, when my Dad died. About all we had left in the world was a small 50 acre farm. God sustained us wonderfully. "The barrel of meal wasted not, neither did the cruise of oil fail." 1st Kings 17th Chapter, 16th verse.

I enjoyed the article on "The Fig Tree" very much, and as a dear elder now gone said of something he had heard, "It warmed my heart." I also enjoyed your comments on Elder Gilbert Beebe's stating that the work of Salvation of God was not a plan. As I see it, the work of Salvation started or begun before time began when God predestinated a people, called them, justified them and glorified them with final provision of the completion of their salvation in the final resurrection of the body at the last day. This editorial is in the "March-April, 1995" issue of your paper.

God has carried out this work, and will continue to perform it down through the ages until everyone of His Elect family has been brought to the true understanding and into the fold of His everlasting love.

I have heard many denominations in my day attempt to speak on these things. My thoughts are as those expressed in Deuteronomy 32:31, "For their rock is not our Rock, even our enemies themselves being judges."

Yours in blessed hope,

Woodrow W. Bellinger
 Duanesburg, New York, 12056

(ACKNOWLEDGMENT)

Sincere appreciation and gratitude are here tendered to Brother Robert (Bobby) L. Stegall, a wife, Sister Linda Stegall, Monroe, N.C., for the loan of the photographs, as shown in this issue of Zion's Landmark of the gravemarker (or tombstone) of "RALPH" (Elder Ralph "Freeman"). They recently visited the Bethlehem Cemetery location, Ansonville, North Carolina, and obtained them at my request for use in the articles as published in this issue of Zion's Landmark.

J.M. Mewborn

OBITUARIES

LENA P. COX

We, the Church at Simpson Creek, Horry County, South Carolina, bow to the will of our God who in His infinite wisdom and purpose saw fit to call from this life our dear and beloved sister, Lena P. Cox. The evidence that we feel was manifested in her life leads us to believe that Sister Cox is now at rest in the arms of Jesus Christ, our Lord.

Sister Cox was born in Horry County, South Carolina, on June 25, 1900. She was the daughter of the late Leroy Prince and the late Martha Boyd Prince. Sister Cox was the widow of the late Elder H. Grady Cox. She was given in marriage on May 31, 1923, and to this union were born four children; three sons: H.G. Cox, Clarence H. Cox, and J. Elton Cox, all of Loris, South Carolina, and one daughter, Miss Shirley Ann Cox. She lived at home with Sister Lena.

Sister Cox united with the Church at Simpson Creek, September, 1943. She was baptized by her husband, Elder H. Grady Cox, and was a faithful member of the Church in Israel for almost fifty years. Brother and sisters, and friends were always welcome in her home. She had a way of making one feel welcome, and she possessed the ability to discuss her feelings concerning church matters without offending others. Sister Cox will surely be remembered and missed by the Church at Simpson Creek.

Sister Cox was called from this life March 9, 1993. The funeral services were held at Simpson Creek Church on March 11, 1993, conducted by Elder George Paul, Elder George Paul, and Brother Ernest DuBois. Her body was laid to rest beside her beloved husband, Elder H. Grady Cox, at Carter Cemetery in Horry County, South Carolina, just one mile west of Simpson Creek Church.

Elder George Paul (Pastor)

Simpson Creek Church

dear sister, Sister Lena P. Cox, was a bright star, with a bright shining light, among the people, churches, family and community of her area in the Mill Branch Association. Her love was first to God, His people, the church, and then to her husband and children. I think of this scripture when I am given to think of a beautiful life in this troublesome and sin-cursed world, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. I am persuaded to believe God did for Sister Lena Cox. Ed.)

A TRIBUTE TO BURCH BLAYLOCK

In remembrance of my husband of twenty-eight years, John Burch Blaylock, I would like to pay tribute to the most special person in my life. Others have spoken words of praise and written eulogies that would have humbled him immensely. Though honored, he could have reminded them that if there was anything to be said about him, it was by the mercy of the Lord Jesus Christ, giving his Lord and Savior all the credit. Burch was of the Primitive Baptist faith. Though he was never brought to ask for a church home, he had a great love and high regard for the Church and supported it. I fully believe he felt the free, unmerited gift of God's grace in his trials of this world, and had a ray of hope in his breast that all was well with his soul. I believe he was given a sweet hope in Christ many years ago. He felt a brotherhood to the Lord's people that the Apostle Peter describes in I Peter 2:9 and I quote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." He strongly felt that God is all powerful, that none can help, and that He is always present, believing as the scriptures describe God being an Omnipotent, Omniscient and Omnipresent God.

Burch enjoyed hearing the scriptures expounded. Unable to do so, he recorded many sermons on tape and enjoyed listening to a number of them again later at home, especially after becoming disabled to attend church. In years past when we were both in better health, it was a joy to have the brethren and sisters, especially the ministering brethren, to visit in our home to listen to them discuss the scriptures, and at times to have a minister to expound a particular text or subject. To see Burch on such occasions was like watching a thirsty man drinking water.

Burch was born June 6, 1909, in Caswell County near Prospect Hill, N.C., to the late William David and Sarah Lilah Stadler Blalock, and slipped quietly from this world April 2, 1995. He was the youngest of five children, all having predeceased him. They were in sequence, Robert P. Blalock and Willie J. Blalock of Prospect Hill, N.C., Mary Blaylock Couch of Bridgeton, N.J. and Lester A. Blaylock of Prospect Hill, N.C. In 1941, Burch first married Isla Mae Coward of Wake County.

After a lengthy illness, she died in 1963, and is buried in the Dean-Coward Family Cemetery in Raleigh, N.C. They had no children.

In the fall of 1917, when Burch was only eight years old, he had an infection in both legs that required amputation, having to remove all the left leg, requiring two or more surgeries, and the right leg to just below the knee. This caused him to have to spend most of the winter in the hospital and to miss a year's schooling. In time, when he was able to wear a prosthesis on the right leg and with the use of crutches, he led a near normal life. I never heard him complain once about his condition, but have heard him say many times he thanked the Lord for leaving him a way to walk. He was ever grateful to family, other relatives and friends for all their help and support during what had to be a trying time.

After finishing high school and a year of business schooling at Elon College, he ran for the office Register of Deeds in Caswell County in 1934 and won the election. He remained Registrar of the county for forty-two years, never having any opposition at the polls. For many years he worked long hours and without any help. He enjoyed his work and the people appreciated him and his work.

Burch had many interests in life. For several years he was active in the Kiwanis and Rotary Clubs. At one time, he had a small woodworking shop at this home. His specialty was making picture frames. He also framed pictures. In time, he began to pursue his interest of family genealogy. Realizing there were others that had the same interest, he started collecting items of genealogical and historical value. At the time of his death, there were over seventy thousand index cards for his collection.

Mr. H.G. (Houston G.) Jones, who once worked as North Carolina State Archivist, was acquainted with Burch's interest in preserving the Caswell County's old records, plus his personal collection. He wrote in eulogy that he recognized Burch as the most history conscious of our state's county officials. Also that Burch's life should be an inspiration to young people. In spite of his handicap, Burch lived a full life for most of his near eighty-six years and accomplished much. I feel he stood tall in many ways. To me his integrity, his patience, his appreciative heart and the respect for this fellow man, framed his daily life.

Burch retired in 1976, at the age of sixty-seven years. After a heart attack on Labor Day in 1983, his heart was so weak it required a pacemaker for the rest of his life. In recent years with more health problems, he began to fail steadily, eventually confining him mostly to the house and much of his last year to the bed. He was a good patient, so appreciative of every helping hand, often saying "thank you again" to the one helping him.

Burch's funeral was held at the Hooper Funeral Home

Chapel in Yanceyville, N.C., conducted by Elders Kenneth R. Key and C.B. Davis, Jr. By Burch's request, Hymn No. 559 in the Hymn and Tune Book was read — "A child of Jehovah, a subject of grace, I'm of the seed royal, a dignified race." The words of this hymn described what he felt and believed, and it meant much to him. Another favorite, "Amazing Grace" was sung. Also "Jesus before thy face I fall, my Lord, my life, my hope, my all." His body was laid to rest in the Blalock Family Cemetery, not far from where he was born and reared, to await that glorious resurrection day.

With precious memories, I wait,
Mary Gordon Blaylock
Yanceyville, N.C. 27379

(Burch Blaylock was a trusted county official, Register of Deeds, Caswell County, N.C., for 42 years. It has been said by his constituents and peers that he could have been trusted with a billion dollars. I came to know him most pleasantly nearly 40 years ago, when it was my privilege to serve churches in the Person County, N.C. area, the place of his nativity. He will be greatly missed by the citizens of that area. JMM.)

FRANCES RHEW WADE

Frances Rhew Wade, age 90, was born Sunday, October 9, 1904, and died Friday, July 21, 1995, at Person County Memorial Hospital, Roxboro, North Carolina. She has been a resident at the Maple Heights Nursing Home, Roxboro, North Carolina, for several years. Sister Wade was the daughter of the late Jennie May Clayton and Edward Fuller Rhew. She was the wife of the late John A. Wade, who preceded her in death. She is survived by one brother, Daniel Clayton Rhew, of Timberlake, North Carolina.

Sister Wade asked for a home with Helena Primitive Baptist Church, Person County, N.C., at the Lower Country Line Association, on Monday, July 2, 1945. She was baptized on July 22, 1945, by Elder L.P. Martin.

Her funeral service was held at Helena Primitive Baptist Church, July 23, 1995, by her pastor, Elder David Minter. Her body was laid to rest in the Wade family cemetery, near Surl Primitive Baptist Church.

We, at Helena Primitive Baptist Church, would like to extend our sympathy to the family. May they be given to feel our loss is her eternal gain. Sister Wade loved her church very much, and attended the meetings as long as she was able.

Be it, therefore, resolved, that three copies of this obituary notice be made, that one be sent to Zion's Landmark for publication, one be given to the family, and one be kept for our church records.

Done by order of the church while in conference
Written by one that loved her very much,

Lela Pennington, Clerk

BEATRICE SHUMOCK

Sister Beatrice Shumock was born September 1923, and departed this life July 11, 1995 in Mobile, Alabama. She was the daughter of William Fore Fletcher Driskell Shumock. She had seven children, namely, Eugene Rogers, Maureville, Texas; Rogers, Mobile Alabama; Teresa Hood, Big Point, Mississippi; Pat Ryan, Gautier Mississippi; Dennis R. Dale, Texas; Kern David Rogers, San Jose, California; and John (Bud) Durant, Lucedale, Mississippi, with sixteen grandchildren, six great grandchildren, and a sister, Ora Mae Mills, Mobile Alabama. Also left to mourn her passing are many relatives and friends who loved her.

She united with Mount Zion Primitive Baptist Church, Mobile, Alabama, May 14, 1977, and was baptized by her pastor, Elder Newell Hendrix. She remained a faithful member until her death.

She was loved by all her that knew her, and greatly missed. She greatly enjoyed meeting her brothers and sisters in Christ, and also hearing the preaching, and singing the songs and hymns of the church. She enjoyed traveling and visiting the brethren and sisters of our faith. Although she will be missed by all who knew her, we feel our loss is her gain, for we believe she is now at rest where sickness, sorrow, and death are felt and feared no more.

Her funeral service was held at Mount Zion Primitive Baptist Church in Mobile, Alabama, conducted by Elder Virgil Davis and Elder Delbert Carraway. Her visitation was for everyone in the church to be singing and praying, and was carried to be laid among a beautiful mound of flowers to await the coming of her Lord.

May the God of all Grace bless and comfort the family, and may we at Mount Zion Church bow in humble submission to God's will.

Therefore, be it resolved that a copy of this notice be put on our church record, a copy be sent to Zion's Landmark for publication, and one copy be sent to the family.

Done by the order of the church in conference

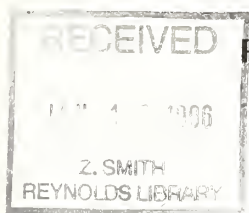
Written by her unworthy niece,

Lenora Jones, Clerk
(Elder) Newell Hendrix, Moderator

ZION'

P

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J.M. Mewborn, Editor
PO Box 393
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Volume CXIX

September-October 1995

Number 5

"THE DELIVERING POWER (HAND) OF GOD"

"THE LORD KILLETH, AND MAKETH ALIVE: HE BRINGETH DOWN TO
THE GRAVE, AND BRINGETH UP. THE LORD MAKETH POOR,
AND MAKETH RICH.: HE BRINGETH LOW, AND LIFTETH UP."

"HE RAISETH UP THE POOR OUT OF THE DUST, AND LIFTETH UP THE
BEGGAR FROM THE DUNGHILL, TO SET THEM ALONG PRINCES,
AND TO MAKE THEM INHERIT THE THRONE OF GLORY:
FOR THE PILLARS OF THE EARTH ARE THE LORD'S,
AND HE HATH SET THE WORLD UPON THEM."

"HE WILL KEEP THE FEET OF HIS SAINTS,
AND THE WICKED SHALL BE SILENT IN DARKNESS;
FOR BY STRENGTH SHALL NO MAN PREVAIL."

(1st Samuel 2:6-9.)

SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows:

*These rates took effect with the
"January-February, 1986" issue.*

To Elders:

\$8.00 PER YEAR
\$15.00 2 YEARS
\$7.00 PER YEAR
\$13.00 2 YEARS

If at anytime you fail to get your "Zion's Landmark," please notify the editor at the above
address who will mail you any missed copies.

J.M. MEWBORN, Editor

MEMOIRS OF ELDER ISAAC JONES, MAPLE HILL, PENDER COUNTY, NORTH CAROLINA

Beginning with the "May-June, 1995," issue of Zion's Landmark earlier this year, we began publishing some of the memoirs of elders or ministers of the Primitive Baptist Church where the memorabilia is still obtainable, especially those ministers who were blessed to lead exemplary lives among the flocks where they served. The first one included Elder L. H. Hardy, who lived for the better part of his life of 77 years, in Atlantic, Carteret County, N.C.

In this issue we are publishing the memoirs of Elder Isaac Jones, a contemporary minister (or elder) in the same period of time in the 19th and 20th centuries, as Elder L. H. Hardy.

Elder Isaac Jones resided a lifetime of 83 years at Maple Hill, Pender County, North Carolina. He was one of the most widely known elders in the church for this period of time for the outstanding gift of preaching the Gospel to the church and flock of God. Unlike the gift and ministry of Elder Hardy, Elder Jones did very little writing on the scriptures, while Elder Hardy wrote prolifically in all the periodicals of the church, including Zion's Landmark. Elder Jones' gift was one of preaching the Gospel, and he was greatly loved and much appreciated for this fact wherever God cast his lot. There are a few, perhaps, people, still living today, who remember him, but a lapse of 65 years, since his death, has closed ranks in the gap (or lapse) of time, since his generation, of his acquaintances.

I remember my Father, Elder Joshua E. Mewborn, who died in 1975, often speaking of his love for Elder Isaac Jones, whom he knew as far back as the year 1900. He often told me that he would run away from home in Greene County to those churches where Elder Jones served in Pender, Onslow and Duplin Counties, just to hear him preach. Always without excep-

tion, when the time came for Elder Jones to get up to preach, almost invariably, without exception, he would first give out this hymn for the church and congregation to sing,

"Salvation! O the joyful sound,
Tis pleasure to our ears;
A sov'reign balm for ev'ry wound,
A cordial for our fears.

"Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine,
To see a heav'nly day.

"Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.
(Isaac Watts)

Elder Isaac Jones always bore the reputation among the Baptist people of knowing the doctrine and of Jesus Christ as it relates to God's chosen people of His Church. My father always said, "When Elder Isaac Jones spoke, it was with divine authority." As such, he was always respected, and was looked up to for every reason.

So far as I know at this time, the biographical sketch that was written by Elder H. F. Hutchens and published in the September, 1930, issue of the Lone Pilgrim, along with the three articles that were written by Elder Jones and published in Zion's Landmark during the year 1995, comprise the only, entire written record of his life. The three articles that he wrote himself concerning his experience of the death of his second wife, Sister Rebecca O'Briant Jones, when he came home from an appointment with the Providence Church, North Bank, Outer Banks, of Kitty Hawk, North Carolina, is one of the saddest, most heartbreaking, heartrending thing I have ever read in all of my life. Elder Isaac Jones was a faithful man, a Godfearing, Godcalled minister of Heaven, as will be seen by reading the following records that fully describe his life on earth. It is one to be revered by all ministers and God-called servants in the earth, everywhere.

Elder Isaac Jones was married three times during his life. You will note in reading these memoirs of his first wife, the former, Eliza James, died in 1896, after which he married Sister Nora P. O'Briant, who died June 23, 1906, when he was away from home on a number of preaching appointments. She was buried before he could get back home, and he never saw her anymore. Three years later, he married Sister Sallie Bennett, Reidsville, N.C., who survived him at the

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

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(Elder Isaac Jones driving a 1904 or 1905 Olds or Reo in St. Louis, Missouri, that same year, when he made a preaching tour of appointments to states from North Carolina through the Midwest.)

his death May 4, 1930.

(Note: If the Lord will, I hope to publish another Memorial of an elder (or minister) of the church in the next issue of Zion's Landmark. Very little has ever been said concerning this faithful minister of God, whose name is still well known under the name of "Primitive or Old School Baptist.")

J. M. Mewborn
December 15, 1995

REPUBLISHED FROM THE LONE PILGRIM,
SEPTEMBER, 1930.

ELDER ISAAC JONES

By request of Sister Jones, and others of the family, I will attempt to write a short sketch of the life and death of Elder Isaac Jones. He was born Feb. 17th, 1847, the son of Riley Jones and his wife Mary (Rochelle) Jones. He departed this mortal life at his residence in Pender County, North Carolina, May the 4th, 6:30 p.m., 1930.

His membership was with Cypress Creek Church, and he remained with this church for fifty years. On May the 7th, 1920, he joined by letter the newly constituted church at Maple Hill, which church is in one half mile of his home. His membership was with this church at the time of his death.

He was licensed to exercise in public on Saturday before the Second Sunday in November, 1874, and was ordained to the full work of the Gospel Ministry, November 18th, 1875. The Presbytery called by Cypress Creek Church to ordain him was Elders Aaron Davis and James Cavanaugh.

He had the pastoral care of the following five churches at the time of His death, and had served in that capacity the length of time stated: Cypress Creek, 44 years, Newport, 22 years, Muddy Creek, 18 years, Sand Hill, 18 years, and Maple Hill from the time of its organization for 10 years. During his ministerial life of nearly 55 years, he had at different times served as pastor, in addition to the above named churches, the following: South West, North East, Wilmington, Stump Sound, Yopps, Bay and the Church at Durham. A little



(Elder Isaac Jones in his latter years, photograph made in the yard of his residence, Maple Hill, Pender County, N.C., about 1926-1928.)

over 42 years ago, the White Oak Association called him to serve them as Moderator, which place he occupied until His Lord called for his Spirit to come home.

He was married three times. His first wife was Miss Eliza James, whom he married in early manhood. To this union were born nine children. Only four are now living: Riley, John, Nancy, and Laurie. His first wife was born March 27th, 1843. She died October 1st, 1896. On August 28th, 1900, he was married to Miss Nora P. O'Briant of Roxboro, Person County, North Carolina. To this union were born three children, all living: Posie D. of Durham, N.C., Pernella May and Isaac Hassell, who live at the Old Home place in Pender County, N.C. His second wife was born Feb. 26th, 1870. She died June 23rd, 1906. On January the 14th, 1909, he was married (by Elder P. D. Gold) to Miss Sallie A. Bennett of Reidsville, N.C., who survives him and mourns his loss. All three of his wives were members of the Old School (Primitive) Baptist Church.

Elder Isaac Jones was a very remarkable man in many respects. I am satisfied more people have heard

him preach the Gospel of Jesus Christ than any minister who ever lived in the United States. He made a greater sacrifice for the cause of the church than any other man we have ever known. He traveled extensively among the churches in the Eastern and Southern parts of the United States, and also made a few trips west of the Mississippi River. He had a greater number of friends and admirers than any other preacher of his day. I remember when I was just a lad of a boy that he would stop at our father's home on his appointments in the mountain country where we lived and the people would go forty and fifty miles on horseback and in wagons, far and near, to hear him preach. He was a great orator, had a good delivery, and a pleasing voice. He had natural gifts (or parts) with the wonderful spiritual insight and deep insight into the scriptures that God blessed him with made room for him wherever he went. He caused him to be recognized as one of the ablest preachers among the Baptist people.

He was both kind and gentle, yet firm and unwavering in his belief. He had the gift of both doctrine and experience in his preaching, combining sweet exhortation with deep doctrinal truths. His counsel sought far and near, when trouble arose among the brethren. In him the churches have lost an able, humble and bold defender of Bible doctrine. He was in accord with the doctrine of predestination as set forth in the London Confession of Faith. In these last days, these perilous times have come upon us, and so many have departed from the faith, we hardly ever heard Elder Isaac Jones speak in public, and especially at the associations, but that he boldly declared his adherence to the doctrine of absolute predestination. He had a wonderful way of expressing his belief in a Sovereign God, and his preaching was God-Honoring, Soul-Comforting and Church-Edifying. To us, he was a Father in Ministry, having been intimately associated with us, especially for the last eleven years. It was our privilege to have him visit us, and we visited him often during that time. We had the pleasure and privilege of carrying him to several associations and appointments, and miss him more than we could have missed any other minister of our acquaintance.

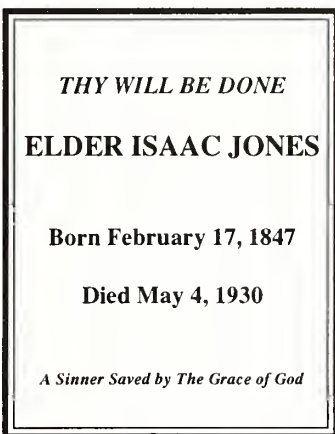
Elder Jones had many tokens of his call to the ministry, and of the watch care of His Heavenly Father over him. One especially, we have heard him relate many times with tears in his eyes. He had been away from his home a long time, filling appointments in the Ridge Mountain country. After preaching at his last appointment, and being more than three hundred miles from home, he counted his money and found he had only 25 cents having enough money to purchase a railroad ticket to his home station near Wilmington, North Carolina. He said he felt like if his going was of the Lord, he would put it in the minds of his brethren to provide

it enough funds to
return to his home.
feeling like he was
broken of the Lord,
utterly cast down
his feelings, a little
teen year old boy
came to him and said,
"Elder Jones, here is a
quarter I want you to
have. It is all I have,
something told me
to give it to you." El-
der Jones said, "My
son, I was filled with tears,
and I was made to
know God was still
faithful of me."

The last time I saw
him was the first day
of April, 1930. I came
to his home the
evening before on my
way back from attend-
ing the funeral of El-
der L. H. Hardy. Sis-
ter Jones met me in
the yard, and when I
inquired about him,
he told me he had not had his right mind for several
years. After a few minutes I went into his room. He
recognized me and spoke, and that night and next
morning, he talked with as bright a mind as I ever heard
of. He spoke to me at length about the departure of
other preachers among us from the faith, and about
the condition of Zion, and said indications were that
we were living in the last days. He asked me about the
death and funeral of Elder L. H. Hardy, and shed tears
while speaking of the faithfulness of Elder Hardy. He
said he wanted his brethren and friends to know after
his death, that he had died believing the same doctrine
and had tried to preach for over fifty-five years.

I am informed that he preached his last sermon at
Maple Hill Church the first Sunday in March, 1930, from
the following Text: "The heavens declare the glory of
God; and the firmament sheweth His handiwork. Day
to day uttereth speech, and night unto night sheweth
knowledge." Psalms 19:1-2. He had been in declining
health for several months, gradually growing worse,
at the time of his departure. The time of his stay on
earth was eighty-three years, two months and seven-
teen days. Truly, "a Great Man in Israel is fallen." Sis-
ter Jones sent me a telegram to come and attend the
funeral. I was away from my home at the time, very
much to my regret, and did not arrive at home in time

(FACSIMILE)
INSCRIPTION (OR EPITATH) AS
SHOWN ON GRAVEMARKER
(OR TOMBSTONE) OF ELDER
ISAAC JONES.



(GRAVE OF ELDER ISAAC
JONES IS LOCATED IN
CEMETERY AT MAPLE HILL
CHURCH (MEETING HOUSE),
MAPLE HILL, PENDER
COUNTY, NORTH CAROLINA.)
(Note: I was unable to obtain a
photograph for publication of Elder
Isaac Jones' tombstone with this
article.)

to get to the funeral. He was buried in the cemetery at
Maple Hill Church, Monday, May the 5th, 1930. The fol-
lowing Elders of the White Oak Association spoke
briefly and tenderly on the occasion: C. C. Brown, E. F.
Pollard, W. W. Roberts, R. W. Gurganus, and Licentiate
Hill Edwards. We would say to dear Sister Jones, and
the bereaved family, weep not for him, but look forward
to the time when you will quit the conflicts of this life,
and sleep with Jesus that blessed sleep, from which
none ever wake to weep.

Written by one who loved him,
(Elder) H. F. Hutchens
Selma, N.C.

The incident of the time when Elder Isaac Jones was
away, many miles from his home and lacked 25 cents
in order to purchase his return railroad ticket, was left
on record in Zion's Landmark in the January 1, 1923,
issue. It will be found in an editorial by Elder P. G.
Lester, who was the editor of the paper at that time. It
reads:

"Elder Isaac Jones once had an appointment, and
had money enough to pay his way there, but was short
a quarter of a dollar to pay his way back. However, he
started with a proposition in his heart to the effect that
if God had called him to preach His Gospel, someone
would give him the needed quarter. So, he went on his
way as rich, so to speak, as a Rothchild, and after he
had preached, a small boy came up to him and handed
him a quarter, asking him, perhaps if he would accept
so small a sum? Elder Jones replied, "Yes, my son,
and you have confirmed me in my call to the work of
the ministry." Elder P. G. Lester went on to say in that
editorial, back in 1923, "We see in this incident that
while only a matter of twenty-five cents was involved,
considerations were of vastly more consequence to
Elder Jones. And the boy I think owed that quarter, but
instead of applying it to the debt, in a sense, loaned it
to the Lord. I am informed that in after years this little
boy became a man of great means and usefulness."

(Excerpt from above editorial.)

LETTER TO ELDER P. D. GOLD,
EDITOR OF ZION'S LANDMARK,
FROM ELDER ISAAC JONES

Maple Hill, N.C.
June 27, 1906

Elder P. D. Gold, Editor
Zion's Landmark
Dear Brother:

I will try to write to you, although with a sad heart, about the life and death of my last wife, Nora P. Jones. She breathed her last breath on last Saturday morning, the 23rd of June, about 7 o'clock in the morning.

I left home on Friday morning before the 3rd Sunday in this month to fill a few appointments, and to go to Kitty Hawk, North Carolina, the fourth Sunday to the Union Meeting.

When I left home Friday morning, I left my dear wife well, standing on the porch, watching me leave. But little did I think that would be the last time that I would ever see her dear face, or hear her sweet voice again. Alas, when I reached my home on Tuesday evening about 9 o'clock, she had been buried already 27 hours.

Dear brethren and sisters, neither tongue nor pen cannot tell the anguish of my poor heart when I reached my lonesome home and met my bereaved children and no mother's voice to be heard, no footsteps to be heard on the porch where she often met me when I would return, and greet me with some kind word. Dear Nora was not there. She is gone, never to return.

Six of my oldest children, together with Nora's three little children, Brother Joe Brown and Sister Brown, Sister Littleton, Sister Lundy, and H.D. O'Briant were all at my lonesome home, awaiting my return. They did not know exactly where I was.

As soon as the boys found out she was so sick, Nora told them to send for me. They wired first to New Bern, to Elizabeth City, and to Kitty Hawk, but I did not receive anything until last Monday evening at Elizabeth City, North Carolina. I could not leave there until the next morning, and Oh! my soul, dear brethren, can you imagine how I felt? My tears were my meat and drink and have been days and nights ever since. I miss dear Nora everywhere I look. I walk my house over and over, but cannot find her. I go to the cook room, and she is not there. I go to the table and she is not there. I go to the bedroom, and she is not there. My little children cry, and no mother is there to dandle them on the knee. Oh! what shall I do? So often I have returned home at late hours in the night, and she would say, "I have been looking for you." But, I shall never hear that sweet voice again.

We were married August 28th, 1900, and I can say of a truth the short stay that we have lived together has been joy and sorrows mixed, for she has been greatly afflicted with asthma. She has had two attacks of pneumonia. I have stood by her so often, and thought every breathe would be her last one. I have so often heard her praying in the dark hours of night, and sometimes when it looked like she could not live, she would raise

her hands and slap them together and say, "Blessed Lord, O my soul: and all that is within me, bless thy Holy Name." Psalms 103:1.

I can say of a truth that she has filled the place of a wife, and as a stepmother. She has been everything to me that a wife ought (or could) be. She could attend to her house business. She could attend to my farm business. There was not anything that she could not do with her hand to and help me. She was willing. She was good to my children by my first marriage. She had the care of my whole family, and when I left her at home she was not uneasy but that she would do the best she could.

She was kind to the poor. Anyone coming in from our neighborhood (or community) she would help with them. Her neighbors would often come to get her to cut and sew for them, as an excellent seamstress, and it seemed that she did not know how to say "no", if she could work. She had many friends in the country, and I am sure she had many where she came from, near Roxboro, Person County, North Carolina, and adjoining area. She labored on Tuesday, was up on Wednesday and Thursday, and Friday she was confined to her bed. She died on Saturday morning, and she could not retain anything on her stomach.

Dear Brethren, I just wonder why I went to Kitty Hawk, North Carolina, on that appointment. I was very tired down on Friday and Saturday. I felt like there was something wrong Saturday night. It did not seem to me I slept one hour. Brother Lundy would ask me, "Elder Jones, what is the matter?" I could not tell him. I felt I ought not to have gone. I was in dread of starting feeling like I was doing wrong, and felt sure I was mistaken in the whole matter. I know I could have saved her life, but, at least, if I could have been there to wait on her, and heard her last words, I asked my dear children if they did all they could? They said, "yes," and the doctor and neighbors did all that could be done. The doctor was with her when she died. She told Sina, my baby daughter by my first wife, she was going to die, and told her that she would take care of her children and to be good to them. It has not been long since Nora told me that she would not live long. Oh! I said you do not know. Nora's youngest son, Posey D. Jones, my little boy, is 5 years old and her baby will be 4 months old the 3rd of July. I feel that my preaching is about over.

Before she died, she told my children to send for me, get her a good coffin, put her in it, and keep her until I came. But they said they could not do it.

Now, dear brethren and sisters, if you can pray for a poor sinner like me, I trust you will. So farewell.

Your poor brother in much trouble,
ISAAC JONES
Maple Hill, North Carolina

(From the July 15, 1906, issue of Zion's Landmark)

LETTER TO SISTER NANCY O'BRIANT, ELDER
ISAAC JONES' MOTHER-IN-LAW, MOTHER OF
SISTER NORA P. JONES, SECOND WIFE (OR
COMPANION) OF ELDER ISAAC JONES, AT
THE TIME OF HER DEATH, JUNE 23, 1906,
FROM ELDER JONES.

Mrs. Nancy O'Briant,

Dear Mother:

I feel like I ought to write and let you hear from me in
my sad bereavement, although no tongue can tell, nor
pen can describe, the feelings of my heart and my soul.
I could only have been at home with my dear wife,
waited on her, and heard her last words before she left
me. She always wanted me to be with her when she
was sick, and I was so blessed until the last time, when
not where a telegram could not reach me.

Nora died Saturday night, and I did not hear of it un-
til Sunday morning. I came across the waters to Eliza-
abeth City, to stay all night, and then I traveled through
part of Virginia to strike the Atlantic Coast Line Rail-
road so as to reach my sad and lonely home Tuesday
night at nine o'clock.

Oh, my soul! When I reached the gate, I felt like I
could not go in, dear Nora was not there.

Twelve days before, when I started from home, I left
Nora standing on the porch in as good health as usual,
and little did I think that would be the last time I would
ever see her lovely face or hear her kind words.

I wonder why I went where I did. I left home with a
sad heart, and I told Nora that I hated to go. She said
she hated for me to leave her. When I got to New Bern,
North Carolina, I decided not to take a boat, but for
some cause I went on. How sad and lonely I was Fri-
day and Saturday. Brother Lundy kept asking me what
was the matter, but I could not tell him. I felt some-
thing was going to befall me.

When Captain Scather of the North Banks Station,
United States Coast Guard, Elizabeth City, N.C., told
me of the news, I was over 250 miles from home. Oh!
HOW this sad news shocked me! I cannot tell you,
dear mother, what I would give just to have seen her

lovely face just one more time.

She was a wife in deed and in truth to me, and a good
stepmother to my children, never too tired to wait on
me and the children. She was always ready to fix sup-
per for me when I came home, and would do anything
that I desired.

Dear Mother, when I walk around my lonesome house
and find myself looking and listening for Nora, I have
to say aloud: "My God, my God, have mercy on me and
my three motherless children." I beg the Lord to please
let me see her just one more time in a dream.

I have just come from her grave. I felt I must go and
see where she lay, and when I saw the grave, I could
not help crying aloud. They told me her last words
were, "Put me in a nice coffin, and keep me until Mr.
Jones comes."

She knew how it would hurt me for her to be buried
before I saw her. She knew my life was bound up in
hers. We had been married for about six years, and
Oh! how short that time has been to me.

Dear Nora had a great deal of affliction, but outside
of her affliction mine has been a happy home. I have
stood by her day and night, and I never got too tired of
waiting on her. She would often tell me to sit down
and rest. She often said she knew she was a great
deal of trouble, but it was my pleasure to wait on my
dear wife. But now she is gone, and I am alone. I do
not feel that my home can ever be what it has been for
Nora made everybody feel pleasant, and I feel surely
she had as many friends everywhere she went.

It had not been too long since she told me she knew
that she was not going to live very long, but I did not
want to talk about her dying. I had a happy home, and
did not want her telling me these things.

As I write these lines, my eyes are filled with tears. It
seems to me if I did not give vent to my feelings, my
heart would break. I feel, although what is our loss, is
Nora's gain. I am not distressed about Nora's welfare
pertaining to her soul for I believe she is at peace with
God, while you and I, the three little children, and many
others, are left in trouble in a troublesome world,
mourning her loss. You were a good mother to her,
and she was devoted to you and her father.

My dear mother, dear brothers and sisters in the Lord,
I know that I have to stand still, and Oh! that I may see
the Salvation that is of the Lord, and know that He is
God.

Don't weep, if you can help it, for it won't be too long

before you and I will meet Nora, where parting will be no more.

May the God of all grace guide and keep all of us, and bless me to raise my three little, motherless children.

Your son-in-law,
Isaac Jones
Maple Hill, North Carolina

From the September 15, 1906, issue of Zion's Landmark.

LETTER TO THE BRETHREN AND FRIENDS WHO RESPONDED TO ELDER ISAAC JONES WHEN HIS WIFE DIED, BY ELDER JONES.

Dear Brethren, Sisters and Friends,

This letter is written to each of you who have written to me, telling me of the sympathy you have for me in my sad bereavement. I feel like I ought to answer your kind letters in some way, and as there are so many from whom I have received letters, I will write one letter by way of reply and send it to the Landmark. That should answer all who wrote me so kindly.

Dear brethren, sisters and friends, I feel so glad that I am remembered by you so kindly, for I have felt that I am not worthy to be remembered by anyone. I will say right here that neither tongue nor pen can describe my sad and lonely feelings. When the sad news reached my ears Monday evening in Elizabeth City that Nora is dead, it shocked me from head to foot, and the nearest way home was 250 miles. But I came by land all the way which was over 300 miles, and reached my lonesome home Tuesday night about 9:00 P.M. My dear wife was buried on Monday afternoon before about 5:00. Many have been the times, may I always say, when I was made glad to have filled my last appointment, so that I could go back home and see my dear wife and children. The nearer I would get to my home the more anxious I was to reach there. So often have I reached my once happy home and found all well with my dear wife ready to receive me with open arms and some kind word.

But, alas, now that sweet voice is still, and now when I leave my humble home, it is lonesome, and when I return it is lonesome. I can only hear the tattling (little baby talk) of my little children, crying out for Mama, and there is no Mama to answer this cry. What shall be done? I do not know how to raise my little children. It looks to me it would have been better for me to have just died, if it could have been the will of God.

Dear brethren in the ministry, can you witness with

me? Have you been made willing to leave your leave all for Christ's sake, and go when and where commands you, and when you leave you do not whether you will ever again see your family, meet again in this time world, but made to live in hope you will? But, dear brethren, that hope within me has an end. I have experienced it.

Now when I sit down to write about my dear wife, my eyes fill with tears so that I cannot see how to write.

Oh! that I could be reconciled to God's will, I cannot. I find if I had the will, I have not the power. I feel like I am a rebel against my God. I find that I am ready to accuse God and say, why did he send me to Kitty Hawk, North Carolina, where there is no railroad nor telegraph wires?

While I have no doubt that God knew my wife would die at His very appointed time, the question comes within me, did He send me? I have to say, surely, and if He did not send me there, I was directed by a wrong spirit. If I was sent there by the wrong spirit, is it not possible that I have been directed by the wrong spirit, is it not possible that I have been directed by a wrong spirit all the time. If that be the case, then I have been mistaken and deceived in this matter all the time.

My precious brethren, have you ever had thoughts against the God of Heaven? Then this thought comes up, if he suffers other men and women to come together to be old or ripe old age, I am ready to say why could not my wife live as other men's wives? You see that I am ready to accuse God, and have done that. So, I feel that God has turned a deaf ear to me. He will not hear me when I try to call on His name. I have not opened the Bible to read a word since I heard of my wife's death. I do not want to go anywhere. My brethren desired me to make appointments for the first day and second Sunday. But I could not. All that I do is to stand still and see that salvation of God. I wanted to go ever so badly, I do not see how I could leave my daughter with my little children all alone.

Now, dear brethren, I have written some of the things that are in my mind and heart, and if God will give you a spirit to pray for a poor sinner like me, I hope you will be blessed to pray for God's will to be done in me (in me), as in Heaven, that, if, indeed, I have ever seen the Lord, He may reveal Himself to me again.

Brother Gold, please publish for the benefit of dear people that wrote to me. When Nora was alive she would transcribe my letters that I wrote to you to publish. But she is gone, never to return, but I hope to meet her where parting will be no more.

Isaac Jones
Maple Hill, N.C.
July 14, 1906

Stewart and you were blessed most highly in preaching the Gospel of the Son of God.

From the August 15, 1906, issue of Zion's Landmark.)

After the death of Elder Isaac Jones' second wife, Sister Nora O'Briant Jones, on June 23, 1906, he later married Sister Sallie A. Bennett, Reidsville, N.C., on January 14, 1909, who was blessed to fill the vacancy as a true companion and step-mother to his three, orphaned, motherless children whom she helped him raise until their adulthood. She died after his death which took place May 4, 1930. All three of his wives were faithful members of the O.S. Baptist Church. JMM.)

FIVE NEW MEMBERS RECEIVED BY ROARING RIVER CHURCH

(Laurel Springs Association)

Dear Brother Mewborn,

As you requested in our recent conversation, I will try to give you a little account of the recent additions to Roaring River Church, whose baptisms you also witnessed.

On third Sunday in September, September 17, 1995, we were blessed to have a very sweet meeting at Roaring River Church. At the conclusion of the meeting, during the handshake, a dear little sister, Charlotte Sloan, came forward, and with many tears, told of her love for the church and desire for a home with these people. She was joyfully received, and was immediately followed by her dear mother, Sister Rachel Fender, who also asked if there was room for her, too. She was, of course, received, and was followed by her dear husband, Brother Grayson Fender, who also spoke of his great desire for a home, although he felt most unworthy. No sooner was he received a candidate for baptism, than another dear little sister, Kathy Lyon, came forward, related her great desire to be baptized, and to live in the church. As soon as she was also received, her precious husband, David Lyon, came forward and begged to be permitted to go into the waters of baptism with these other dear ones. He was, of course, received, with tears of gratitude, by the precious members of Roaring River Church, and baptism for all was set for the third Sunday morning in October, 1995. Seasons, such as these, do make us to feel that Him, all is well indeed.

You, of course, along with a large crowd, were blessed to witness their most precious baptism, and to attend services afterward, where both Elder Lester

I would beg of my God to permit and bless me to fill up the pages of my memory with such blessed and joyful seasons as these two meetings afforded, and in seasons of my despair and loneliness, to open those pages and view them again. Of such is Heaven on Earth to me.

My dear Brother Mewborn, in afflictions and trials (and in joys, too), I do hope to see you and all the dear little ones at Willow Spring Church, for your October fifth Sunday meeting, October 29, 1995, if the Lord wills it.

In hope of eternal life, which God, who cannot lie, promised, before the world began...

A servant in bonds, I hope,
Reuben Hawks
Galax, Virginia 24333
October 26, 1995

HISTORY OF ROARING RIVER PRIMITIVE BAPTIST CHURCH, WILKES COUNTY, NORTH CAROLINA

PART I (1779 TO 1898)

According to a recent request of Elder J. M. Mewborn on October 15, 1995, I will attempt to write the early history of Roaring River Primitive Baptist Church, Wilkes County, North Carolina.

Roaring River Church was organized in the year 1779 as a branch of Mulberry Fields Church which was organized earlier about the year 1769, and was a part of the Strawberry Association of Virginia. (According to numerical count, this would make Roaring River Church 216 years old.) Elder Joseph Murphy was the pastor of Mulberry Fields Church, and also became the first pastor of Roaring River Church.

At this time, I would like to give a brief sketch of Mulberry Fields Church, since it was so closely connected with the Church at Roaring River. (Note: There was another church called Mulberry Fields which was located to the north of Wilkesboro, probably on the east side of Mulberry Creek. This church was organized on January 22, 1774, as a branch of Dutchman's Creek Church. Also there is a church located about eleven miles south west of Dobson, North Carolina, called "Mulberry" which was organized July 27, 1881, and is a part of the Fisher's River Association. It is to be pointed out that neither of these two churches origi-

nated from, nor were they connected with, the first Mulberry Fields Church that is referred to above.)

The Mulberry Fields Church under consideration got its name from the nearby Mulberry Creek which flows into the Yadkin River near Wilkesboro, Wilkes County, North Carolina. This entire area was called "Mulberry Fields," and was then a part of Surry County. Wilkes County was formed in 1778 from Surry County, and until a court house could be built, court was held in the Mulberry Fields Meeting House. When the court appointed commissioners to select a site to build the first court house in Wilkes County, they chose the place where the Mulberry Fields Meeting House stood as the most central, suitable, and proper place whereon to locate public buildings. The first court house of Wilkes County was built only 200 yards from this church building, and the Town of Wilkesboro, North Carolina, was laid out and built around it. Mulberry Fields Church later died out, and the old building was removed.

Although the Mulberry Fields Church has long since been removed from time, we have an interesting account, as recorded by General William Lenoir, of the people who attended this church in the year 1775, one year before the Declaration of Independence was signed in Philadelphia, Pa. General Lenoir was a Revolutionary War hero, and he is the one for whom Lenoir County, in eastern North Carolina, as well as the Town of Lenoir in western North Carolina, were named. The people which he gives a description at Mulberry Fields Church are some of the same people that left there two years later to organize the Church at Roaring River. His observations are as follows:

"Surry County was frontier country in 1775, including the counties of Wilkes, Ashe, and Burke, and extended all the way to the Mississippi River. It was thinly inhabited, being an entire desert. Then, the Mulberry Fields Meeting House was the only place of worship in said county of Wilkes. It was built by the Baptists, and very large congregations of different persuasions of people attended their meetings. The gentlemen generally dressed in hunting shirts, short breeches, leggings, and moccasins. The ladies dressed in linsy (flax)

petticoats and bed gowns, and were often without shoes in the summer. Some had bonnets and gowns of calico, but most were generally of linsy. Some of them had on men's hats. Their hair was mostly clubbed. Men generally had long hair, and it either in a cue or clubbed. Once, at a large gathering, I noticed that there were only two ladies that wore long gowns. One of them was laced genteelly, the body of the other was open with the tail drawn up and tucked in her apron or coat strings. They appeared very orderly and devout at their meetings.



(From Left to Right: Roaring River Meeting House, new building, erected 1992; Roaring River Meeting House, old building, built well over one hundred years ago, and moved to its present location about the year 1900, from another nearby site where it was originally constructed.)

until you could be accommodated by some other person. You might travel for hundreds of miles and not meet with any person who would receive any party.

Surely, this is an interesting account of the simplicity, generosity, humbleness and devoutness that has always been a mark of the true Old Baptist.

Two years after General Lenoir's above description of the meeting at Mulberry Fields, some of the members there were dismissed for the purpose of organizing a church on Roaring River which was considered an arm or branch of Mulberry Fields. From the time of its organization in 1779, Roaring River Church was affiliated with the Strawberry Association until August 1790, when Roaring River and thirteen other churches came together to form the Yadkin Association. In the year 1791, Thomas Lawrence represented the church at the association. In 1793, the church had 33 members, and Elder John Turner was the pastor. Thomas Lawrence represented the church again in 1794 at the association along with John Turner and Abraham Mitchell; in 1795, by John Lawrence and Abraham Mitchell; in 1796 by John Cate and Abraham Mitchell; in 1797, by Thomas Lawrence; in 1800, by Timothy Bullery; in 1802 by Reuben Sparks and Samuel Anderson; in 1803, by Reuben Sparks and James Maynard; in 1804, by Reuben Sparks and Thomas Lawrence; and by

going to their homes, you would find them living well, and they would treat you with great hospitality, giving you plenty of corn, beef, bear meat, venison; also butter, cheese, and honey were included. The buffalo and deer had been chiefly destroyed. When you met them, as there were no public roads and few plain paths, men would go with you to show you the

ain in 1805 and 1811. The church was not represented for the years 1812-1815; in 1816 by John Sparks; in 1820, by Thomas Douglas, R. Sparks and E. Richardson. The church reported 25 members for the year 1820; in 1821, the church was represented for the last time by Thomas Douglas, T. Stalcup and R. Sparks.

In the year 1822, Roaring River Church, along with eight other churches, came out of the Yadkin Association and formed the Brier Creek Association. Roaring River Church remained in the Brier Creek Association until some time in the early 1840's. The Brier Creek Association, along with the Yadkin Association, began forming strong ties with the Missionary Baptist movement which caused the Roaring River Church and others to come out from among them, and they joined the Mountain District Association. In 1846, William R. Sparks represented the church at the Mountain District Association; in 1847, by Colby Sparks, Thomas Sparks and A. Johnson.

On Friday before the fourth Sunday in October, 1847, six churches, that had been dismissed from the Mountain District Association to form their own, met at Roaring River Church and organized the Roaring River Association as an offspring of the former, the Mountain District Association.

To my knowledge, Roaring River Church remained in the Roaring River Association as late as April, 1901. I have found that on that date, 1901, the Fisher's River Association declared non-fellowship with both Roaring River Church and the Roaring River Association because they accused some of the elders of the Fisher's River Association of preaching Arminianism. Some years after this, in the early 1930's, several churches in the Fisher's River Association split off (from that body) for similar reasons, and formed the Laurel Springs Association in the year of 1937 which still exists today, and in which Roaring River Church maintains active membership at this time.

In closing this article, I feel that I can truly say that surely the Lord has watched over and guided this little church, because she has had to take many stands in the defense of the truth, even if at times it meant standing alone. These people are very precious to me, and I enjoy visiting with them very much. I love to think about that third Sunday in October of this year, October 15, 1995, when I saw and witnessed the five candidates that were baptized into the fellowship of Roaring River



(Ordinance of baptism being performed by Elder Reuben Hawks at 9:00 A.M., on the morning of October 15, 1995. From Left to Right: Brother David Lyon, his wife, Sister Kathey Lyon, Brother Grayson Fender, his wife, Sister Rachel Fender, Elder Reuben Hawks, administering the ordinance of baptism to Sister Charlotte Sloan, with Brother John Lyon assisting Elder Hawks in administering the ordinance.)

Church. It was very cold that morning, and after the baptizing was over, the man that owned the property and the beautiful mountain stream where this sacred ordinance was administered, said to Elder Reuben Hawks, "I am sorry that I could not heat the water for you." To this Elder Hawks replied, "Why? Was it cold?" Surely there was a warmth there that only God can give and only His people can receive.

In the hope of the forgiveness of my sins and life eternal,

W. William Edwards
Snow Hill, NC 28580
November 28, 1995

(Note: For proof references and additional reading, see the following sources: Materials Towards a History of the Baptists in the Province of North Carolina, 1772 by Morgan Edwards; The Annual Register of the Baptist Denomination in North America, 1794 by John Asplund; A General History of the Baptists, Vol. 2, 1813, by David Benedict; Fisher's River Primitive Baptist Association, 1905, by Jesse Ashburn; and History of North Carolina Baptists, Vol. 2, by G. W. Paschal. W.W.E.)

HISTORY OF ROARING RIVER PRIMITIVE BAPTIST CHURCH, WILKES COUNTY, N.C.

PART II (1898 to 1995)

Our earliest records, that we now have in our possession (church conference minutes), show that Elder J. M. Crouse and Elder M. P. Spencer served the Roar-

ing River Church for a period of 45 years from 1898 to 1943. It was in the year of 1943 when the church petitioned the Laurel Springs Association for membership in that body, and they were gladly received as a member. Then Elder R. G. Royal, Thurmond, N.C., served the church from 1943 to 1952.

There are no known minutes or records of any conference meetings from April, 1952, to March, 1962, a period of almost 10 years, when, during this time, Sister Mae Lyon and Sister Mary Nixon came faithfully to the old building at the meeting times, waiting at the door, and hoping that GOD would send them a preacher. It was about March, 1962, or soon thereafter, that Elder A. L. Presnell, Sparta, North Carolina, heard of their faith, and at their request began preaching for them. Since that time, 1962, Roaring River Church has been blessed with constant pastoral care until now.

During the years 1962 to 1965, Elder J. W. (Jack) Hawkins, Hurdles Mills, N.C., and Elder A. L. Presnell, served together. From 1965 to 1972, Elder A. L. Presnell and Elder Troy Hill, Galax, Virginia, served together. After Elder A. L. Presnell's death, which took place about 1975, Elder Troy Hill served the church until June, 1978, when the church called Elder Lonnie Pardue, Thurmond, N. C., to serve with him as joint pastor. After Elder Troy Hill's death, which took place January 2, 1980, Elder Lonnie Pardue served the church from 1978 to August, 1983. Elder Alex Payne served the church from 1983 until his death that took place June 3, 1994. Following Elder Alex Payne's death on June 3, 1994, Elder Reuben Hawks, Galax, Va., has been with us, and continues faithfully to the present time.

Margie Carter, Church Clerk
Elkin, North Carolina 28621
November 5, 1995

(COMMENTS)

ROARING RIVER CHURCH

After attending the meeting at Roaring River Church, Wilkes County, N.C., on October 15, 1995, I asked Mr. W. William Edwards, Snow Hill, N.C., who also attended that meeting with me, if he would gather and write a history of the church, having learned how it has survived by the Grace of God for a period of 216 years.

It is truly amazing to see from reading William Edwards' historical account of this ancient body that over this period of time the membership had ranged from 33 members (or more) down to a minimum of two, when two sisters, faithful members, would not forsake their hope, coming to the door, attending and waiting

for a preacher to be sent to them; also, to see that this period of 216 years, it had helped to constitute and organize three different associations, but lost none in withdrawing from them when they became disorganized. If I make no mistake in counting the number of associations for this period of time, it has been a minimum of at least six, namely: Strawberry, Yadkin, Brier Creek Mountain (District), Roaring River and Laurel Springs (associations). Never for a moment has this body hesitated to withdraw from those who uphold unscriptural doctrine and disorderly practices. Where can we find a record like this one? Such a record convinces us that God is still alive, and is on His Throne.

Reading the history of Roaring River Church came to mind the following scripture: "EXCEPT THE LORD BUILD THE HOUSE, THEY LABOUR IN VAIN TO BUILD IT: EXCEPT THE LORD KEEP THE CITY, THE WATCHMAN WAKETH BUT IN VAIN." Psalms 127:1. How helpless is man to keep alive any true church that hold up the candlestick in it? He may try, but according to the above scripture, unless the God of Heaven is in the matter, it will fall, and all will end in vain "for there is the help of man." Read Psalms 60:11. Man is completely helpless to keep alive his own soul, much less keep a church alive when God has removed the candlestick.

We feel that Mr. W. William Edwards was greatly blessed in compiling this history of the Roaring River Church, one of the oldest (now active) churches in the State of North Carolina, and appreciate it very much since it has proved most interesting!

J. M. Mewborn
December 1, 1995

CONCERNING ELDER "RALPH FREEMAN" AND APPRECIATION FOR THE LANDMARK.

Dear Elder Mewborn,

Please find enclosed my check in the amount of \$15.00 for a two year's renewal to the Zion's Landmark. May you and yours have God's blessing to continue this most appreciated paper.

I especially enjoyed the article on Elder Ralph (Man) Freeman. I have met and heard some of our brothers (or ministers) on several occasions, and I hope to be thankful for having the opportunity.

I can remember hearing my daddy, Elder Noah K. Edwards, say some thirty years ago, that he would certainly be willing to wash their feet, if the occasion was presented. To fail to do so would deny one of God's children

d.

Thank you in advance for all that you do. I wish to
main,

Sincerely yours,
Lucille Ott
Spruger, Texas, 77660
December 3, 1995

The next session of the Mill Branch Union will meet,
if the Lord will, with Pireway Church, Columbus County,
North Carolina, the 30th and 31st of December, 1995.
We invite our ministering brethren and friends to come
and visit with us.

J. D. Wright, Union Clerk
Tabor City, N.C. 28463

**APPRECIATION FOR THE "JULY-AUGUST, 1995"
ISSUE OF ZION'S LANDMARK.**

ar Elder Mewborn,

would like to express my appreciation for the Zion's
ndmark. I especially enjoyed the article about Ralph
reeman", and Brother Jack Dawsey's comments on
Genesis 38:25 in the "July-August, 1995" issue. Please
d enclosed my personal check to continue the sub-
scription for the paper until February, 1996.

Yours in hope,
Alan R. Bird
Joshua, Texas, 76058
December 3, 1995

**CHANGE OF MEETING TIME - WINSTON-SALEM
PRIMITIVE BAPTIST CHURCH, WINSTON-SA-
LEM, NORTH CAROLINA.**

ar Brother Mewborn,

We will appreciate it very much if you will announce
ough the Zion's Landmark that our church, Winston-
lem Primitive Baptist, 423 Arcadia Avenue, Winston-
lem, N.C., has changed our meeting time from the
cond weekend in each month to the first weekend in
ch month, with meeting time for Saturday service to
mmence at 2:30 p.m. and Sunday following at 11:00
n.

Your kindness is doing this for us, as soon as pos-
le, will be appreciated very much by the church. We
sh to invite our brethren and friends to meet with us
this time as often as you can.

Claude S. Brown, Pastor
2514 Amesbury Road
Winston-Salem, N.C.
27103-6540
December 10, 1995

MILL BRANCH UNION MEETING.

LOWER MAYO UNION MEETING.

Our fifth Sunday meeting will be held at Russell Creek
Church on the fifth Sunday ONLY in December, 1995,
being December 31, 1995. Church location is just off
Route No. 8, south of Stuart, Virginia, one mile north of
Va - N.C. state Line.

We invite our brethren, sisters and friends to come
and be with us.

Samuel R. Wood, Sr., Clerk
Spencer, Virginia 24165

MINUTES OF PRESBYTERY

**ROARING RIVER PRIMITIVE BAPTIST CHURCH
WILKES COUNTY, NORTH CAROLINA.**

By the request of the above said church, a presbytery
was called to ordain Brother Randy Carter to the office
of Elder. The presbytery was organized by electing

Elder Reuben Hawks, Moderator
Elder Steve Moseley, Clerk
Elder Walter Branch, To Examine the Candidate
Elder Elbert Kirkman, For the Ordination Prayer
Elder Steve Moseley, To deliver the Charge
Brother Grayson Fender, To deliver Brother Carter to
the Presbytery,

After which Brother Randy Carter was delivered to
the presbytery, and being examined and found worthy,
was ordained with prayer and laying on of hands in the
presence of four Elders and three Deacons. Then the
brother, Elder Randy Carter, was delivered back to the
church.

Reuben Hawks, Moderator
Steve Moseley, Clerk

**ROARING RIVER PRIMITIVE BAPTIST CHURCH
WILKES COUNTY, NORTH CAROLINA.**

By the request of the above said church, a presbytery
was called to ordain Brother John Lyon to the office of

Elder. The presbytery was organized by electing

Elder Reuben Hawks, Moderator

Elder Steve Moseley, Clerk

Elder Walter Branch, To Examine the Candidate

Elder Elbert Kirkman, For the Ordination Prayer

Elder Steve Moseley, To deliver the Charge

Brother Grayson Fender, To deliver Brother Lyon to the Presbytery,

After which Brother John Lyon was delivered to the presbytery, and being examined and found worthy, was ordained with prayer and laying on of hands in the presence of five Elders and two Deacons. Then the brother, Elder John Lyon, was delivered back to the church.

Reuben Hawks, Moderator
Steve Moseley, Clerk

CORRECTION

On page 4, second column, second paragraph of the "July-August, 1995" issue of Zion's Landmark reads:

"There is a great deal more to the personage of "Ralph Freeman", and, perhaps, history will someday out, but one particular footnote not to be forgotten is that AFTER the Civil War (1861-1865), When the N.C. State Legislature passed a law prohibiting men of color from preaching to mixed (black and white congregations), Elder "Ralph" was greatly mortified, and he had the sympathy of many of his Baptist brethren."

This statement should read:

"There is a great deal more to the personage of "Ralph Freeman", and, perhaps, history will someday out, but one particular footnote not to be forgotten is that BEFORE the Civil War (1861-1865), When the N.C. State Legislature passed a law prohibiting men of color from preaching to mixed (black and white congregations), Elder "Ralph" was greatly mortified, and he had the sympathy of many of his Baptist brethren."

This is an editorial error on my part, and I greatly regret it. Good friends called it to my attention, and I appreciate it very much.

J. M. Mewborn

SOME DIFFERENCES BETWEEN ARMINIANS AND OLD BAPTISTS

Suppose someone asks you this question, "What have you done for the Lord? What have you to say that you have done on which you build any hope of your salvation?"

Have you helped the Lord any? The Arminian will

reply and say, "Yes, I have done so many wonderful works. I have saved so many souls that I am entitled to a starry crown. I have been faithful to these many years, and I, therefore, demand salvation as a reward for what I have done for the Lord."

Their preachers say, "We have preached so many years, and, therefore, we claim our reward in heaven. Have we not done many wonderful works in thy name? Therefore, we claim a reward of debt. The Lord owes us."

The lay members among them, that are not preachers, have their claims also. They have been praying for people. They have paid the preachers, they have helped good people, they have visited the sick, ministered to the needy, paid all their debts, and lived honestly. They say they have done all they could, and, therefore, they expect salvation.

How about the Primitive Baptists? What do they say? Their preachers that have been preaching, whether many years, or just a few years, say they have no ground for boasting or glorying except in the Lord. They say the Lord, whom they endeavor to preach, declare, has never needed the aid or help of puny men, but they have needed and still need all of His help. They can do nothing without Him. We have never helped, instructed the God of heaven, but He has helped us wonderfully. "Every good gift and every perfect thing comes from Him," the Old Baptist will say. We are not able to tell even one half of the glories of the Lord, or what He has done for us. If we are blessed to have liberty in telling what Jesus Christ and His crucifixion have done for us, the Lord has given us that liberty, and He has all the glory in bestowing the blessing.

An Old Baptist preacher that has been preaching 45 years says that he has never said or done anything whatsoever as a ground or hope of his salvation. All his hope is what the Lord Jesus Christ is doing, and what He has done for him.

Those who are not preachers (or ministers) among the Primitive Baptist, the lay members and deacons are equally dependent on the Lord Jesus for salvation, both now as well as in eternity. "Not unto us, not unto us, O Lord, but unto thy Name give glory, for thy mercy, and for thy truth's sake." Psalms 115:1. "Thou art thy to take the book, and to open the seals thereof: thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9

The Old Baptist or Primitive Baptist people will say, if we have been enabled to serve the Lord Jesus

ably in any manner, they are indebted to Him for that favor, desiring to give all the praise to Him. "For Grace," they will say, "are ye saved through faith; and that not of yourselves: it is the Gift of God: not of works, lest any man should boast." Eph. 2:8,9. Their good works are defined as coming from the Lord, and not of themselves: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. He has wrought all our works in us, and He also works the same works out of us, having ordained His peace in us." Isaiah 26:12.

If the Lord has so loved us as to incline us unto His testimonies, and called us by His grace to serve in His kingdom, what a mercy it is to us! How gracious, if He has counted us worthy to suffer persecution for His name's sake, or has counted us faithful to serve so that we can say by the grace of God we are what we are.

But, if I am asked what one, single act of my life is perfect, or what one thought or intention for one moment is pure, so that I could plead it or rely on it for salvation, or is there anything I could set up as for a merit equal to the work of Jesus, I could offer NOTHING! Dear brethren, it is alone in His righteousness I desire to appear. Behold, I am vile. Job is my true witness. (See Job 40:4.)

P.D. Gold

Editorial From The June 15, 1906, Zion's Landmark)

**A TRUE DEFINITION OF THE EXPRESSION,
"HARD-SHELL BAPTIST"**
FROM ZION'S LANDMARK, September 15, 1906 issue)
(Reprinted by Request)

Ms Maggie A. Staton,

Dear Sister in the Lord:

You said you would be glad to receive a spiritual letter from me, if I had a mind to write one. I wish I could write a good letter. I do not feel able to write anything that would be of any comfort to any of God's afflicted, or people. I will try in my weakness to write you a few lines, if the Lord will guide my pen. I cannot do anything without the help of the blessed Lord, however.

Dear Sister, if I am anything, I am an old Hardshell Baptist. I never knew anyone to set a soft shell egg, which will not hatch. We must be hardshells, if we expect to hatch chickens. We must be the same eggs that were created, made and laid before the foundation of the world. These are God's chosen people, here in

the world, the elect people of the Great, Everlasting God. They believe it is in love that He sends every trouble, and each of them are for the good of His people. God saved them, not according to their good works, but according to His own purpose and grace which was given them in Christ Jesus before the world began. It is alone by His work of righteousness and renewing of the Holy Ghost that they are given this hope of "Salvation that is of the Lord." You will find all of this recorded and verified in Ephesians 1:4 and Titus 3:5. The Apostle Paul wrote, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began" I Timothy 1:9. Also Paul says in Romans 9:16, "So then, it is not of him that willeth; nor of him that runneth but of God that sheweth mercy."

Dear Sister, I believe in works all right, but I believe that grace must first be implanted in the heart to produce the works, for it is God that worketh in you both to will and to do of His good pleasure. Rejoice, therefore, dear one, when troubles come; may you be given to cry, "Welcome to the glory of being made obedient unto God in all things, and press on for the joys that await all who are blessed to walk after the Spirit." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18. But, after an experience of the sufferings that all of God's people are made subject to, being compassed about with the body of this death, with sin always to drag us down, it is no wonder the church of God trembles, no wonder we are filled with fear. But, sister, you know dead men never tremble! We must suffer, and there is no way of escape. God says they who will live Godly in Christ Jesus shall suffer persecution, and I will cause thee to pass under the rod. If we suffer with Him, we shall also reign with Him. That is His promise to us. Tribulation worketh patience, and patience experience, and experience hope. If we did not have tribulations, we could not enjoy singing "How Firm a Foundation, Ye Saints of the Lord." If we had never been called to pass through deep waters and fiery trials, we could not enjoy that part of this old hymn or song. The afflicted, poor people of God do sing that old song because it is just what they are called to suffer and experience every day. The poet goes on to say,

"When good I would perform, and through fear
of shame I stop,
Corruption rises like a storm, and blasts
the promised crop."

How could a man that believes he can do as he pleases, as some say they can do, sing this verse? I do not think the children of God will say that they can

do as they please.

Dear Sister, we could not enjoy the bursting forth of the natural sun, except it had been a cloudy, dark, rainy and dreary day. Then when the clouds are lifted and gone, and the sun shines out, we enjoy it. So, it is in our experience. When the Lord has hid His face so long, and we have said so often, is His mercy clean gone forever, will the Lord cast off forever? It is then that we have passed through a season of this kind of suffering. Then, following it, when we are allowed to sing a sweet song, or have just a ray of light, how much do we appreciate it! We can say then like David, "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations." Psalms 89:1.

And, when the dark night comes again, and it follows that we feel like we will never find our home, we have no hope, and perhaps, never had one, when we can hear nothing but the howling of the tempests, and the scream of some spiritual, worldly panther, or the roar of some old lion, which is some false teacher of the world, it is then that we are let back down again into the pit of despair that seems bottomless.

You know, Paul says, "I have fought with beasts at Ephesus." Romans 15:32. So there are spiritual panthers out there in the world, and his voice chills the soul of a child of God. This is some of the road we must travel in our sojourn through this present evil world, if we are His. Dear Sister, it lies through great suffering, and the path is not always so smooth and bright.

I read in the scriptures that those of the ungodly prosper in this world and increase in their riches. It is no doubt of mind when you have seen the prosperity of the wicked, you feel like David when he said, "For I was envious at the foolish, when I saw the prosperity of the wicked." Psalms 73:3.

I doubt not that you have been made to say many times to yourself, "The Lord cares not for me." But my dear one in the Lord, the patriarchs wandered about in sheepskins and in goat skins. They were beaten and tormented, afflicted; sawn asunder, of whom the world was not worthy. (Read Hebrews 11:37-38.) Look beyond the dark picture and dreadful scenes of this present, evil world. Look above this vale of tears. Look to the Lord, our Rock, the God of our Salvation. He has an Ear that will hear.

Your unworthy brother in hope of r

C.W.Blake

(By research from the old records of Zion's Land we have learned that Brother C.W. Blake lived at C West Virginia, and Sister Maggie A. Staton lived in Edgecombe-Pitt Counties area of eastern North Carolina, around the turn of the century when this letter was written. In reading this letter, it gives us some idea of what Old Baptists believed as to doctrine in that time almost one hundred years ago. The writer, C.W. Blake, refers to the so-called worldly evangelist and preacher as a "spiritual panther." I never heard of a panther like that before, but to appreciate his saying, one must first have to have heard the scream of a literal panther in the lonely, dead hours of the night to understand what he is talking about. This is a most dreadful sound that goes to the bone, if you have ever heard it. There are many called worldly, spiritual evangelists and preachers in our time. Our writer compares to a spiritual panther. Just as we have television sometime.

This writer made the statement in his article, "The Soft Shell Egg," "anything, I am an old Hardshell Baptist. I never heard of anyone to set a soft shell egg. Such will not hatch. We must be the same eggs that were created, and laid before the foundation of the world."

This writer spoke the truth for all the eggs that were created, made and laid after the foundation of the world. They are man-made. They are Soft Shell, and since they are not The Seed of Life (The Lord Jesus Christ) plan to hatch them, they will never hatch. These are all Armies and Conditionalists, and, as such, were made by men, preachers, evangelists and preachers. All of that number that was given by God, The Father, to the Son, The Lord Jesus Christ, "in that everlasting covenant, of which I am in all things, and sure," (II Samuel 23:5), before the foundation of the world, will not only hatch, they will be born and live naturally into the world, and will be "born again" spiritually, before they leave this world, because their purpose in their existence cannot fail. This same number will be raised in the resurrection of the just the last day, when their bodies will be glorified and come home to heaven to that everlasting day, and this without the loss of any of that number which is complete. The Soft Shells, likewise, will be raised, according to scripture, will be carried into another nation, "as a shepherd divideth his sheep from the goat." Matt. 25:32. J.M. Mewborn.)

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Volume CXIX

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Number 6

PERSECUTION OF THE TRUTH, THE CHURCH AND THE SERVANTS OF GOD

"IN MUCH PATIENCE, IN AFFLICTIONS, IN NECESSITIES,
IN DISTRESSES, IN STRIPES, IN IMPRISONMENTS, IN LABOURS,
IN WATCHINGS, etc." (II Corinthians 6:4-5.)

"IN LABOURS MORE ABUNDANT, IN STRIPES ABOVE MEASURE,
IN PRISONS, MORE FREQUENT, IN DEATHS OFT. OF THE JEWS
FIVE TIMES RECEIVED I FORTY STRIPES SAVE ONE.
THRICE WAS I BEATEN WITH RODS, AND ONCE
WAS I STONED, etc." (II Corinthians 11:23-25.)

(Language of the Apostle Paul)

SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows:

*These rates took effect with the
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If at anytime you fail to get your "Zion's Landmark," please notify the editor at the above address who will mail you any missed copies.

J.M. MEWBORN, Editor

WHAT IT MEANS TO BE A TRUE BAPTIST LEST WE FORGET

An identifying characteristic, the seventh (7th) mark of the true, apostolic church, here in the world, since the morning of time, is persecution. One can read all the scriptures from Genesis to Revelation, and this sign is found throughout all of the Holy Writ. Persecution has always stemmed from opposition to the truth. The truth is found only in God, and all adversaries will always oppose it. Those who oppose the truth oppose themselves and God. II Tim. 2:25. The Apostle Peter described the adversary of all adversaries, saying, "Your adversary, the devil, as a roaring lion, walketh about, seeking whom, he may devour." 1st Peter 5:8.

Many martyrdoms, including all kinds of physical punishment, are found recorded throughout the scriptures of the saints of God for the truth's sake only. The murder of Abel by his brother, Cain, in the very beginning of time, the beheading of John the Baptist by Herod, the murder of the Apostle James, the brother of John, also by Herod with the sword (Acts 12:2), the beatings and whippings of the Apostle Paul and Silas with the crucifixion of our Lord and Saviour, are just a few of many to be named and described throughout the scriptures.

Our Lord and Master said to His church almost two thousand years ago, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. IF THEY HAVE PERSECUTED ME, THEY WILL ALSO PERSECUTE YOU." John 15:18-20. The Apostle Paul wrote, "Marvel not, my brethren, if the world hate you." 1st John 3:15.

Out of this hatred for the truth, as it is in our Lord

and Master, comes a persecution that has been since the beginning of time. John spoke of this persecution against the true church of God in Revelation 12:13, "And when the dragon saw that he was cast from the earth, he PERSECUTED the woman which brought forth the man child." "Blessed are ye, when men revile you, and PERSECUTE you, and shall say all manner of evil against you falsely, for my sake, Rejoice, and be exceeding glad: for great is your reward in Heaven: for so PERSECUTED they the prophets which were before you," said Jesus. Matthew 5:11-12.

Along with the many accounts of suffering, pain, death, as found recorded in the scriptures, there are literally hundreds of authentic, written historical accounts of these persecutions left on record too numerous to count. A reliable, true description of some of these persecutions is found in Baptist Faith and Martyrs' Fires, by H. Burgess, page 490, under "A Summation of the Cruelties," (Methods of Torture and Death), as follows:

"The most excessive and outrageous barbarities," says he, 'were made use upon all who would not acknowledge the name of Christ and offer incense to the imperial gods. They were publicly whipped, dragged by the heels through the streets of cities, racked until every bone of the body was disjoined, had their ears knocked and beat out, their noses, hands, and feet cut off, sharp pointed spears run under their fingernails, toe nails, were tortured with melted lead thrown on their naked bodies, had their eyes dug or gouged out, their limbs cut off, were condemned to the mines, galled between stones, stoned to death, burnt alive, hanged alive, thrown headlong from high buildings, beheaded, smothered in burning lime kilns, run through the streets with sharp spears, destroyed with hunger, thirst, cold, thrown to wild beasts, boiled on gridirons, consumed in slow fires, cast by heaps into the seas and ocean, crucified, scraped to death with sharp shells, their bodies torn in pieces by the bough of trees, and in a word destroyed by all the various methods that the most diabolical subtlety, cruelty and malice of man could ever so manly devise."

Let us take just a moment and review the verities of this barbaric act, as mentioned above, in the listing of H. Burgess, to-wit: "They were publicly whipped, scourged, and stoned. The Apostle Paul had warned the church nearly 2,000 years ago, "But in all things approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, etc." II Corinthians 6:4-5. Also, "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes, once. Thrice was I beaten with rods, once was I stoned, etc." II Corinthians 11:23-25. The Jewish law fo-

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

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ing more than 40 stripes (or lashes), so they stopped 39 for fear of wrong count. This was the reason for Paul's terminology, "received I forty stripes save one."

I am herewith publishing in this issue of Zion's Landmark an account of the corporal whipping of a Baptist minister by the name of Obadiah Holmes that took place on what is today American soil in the State of Massachusetts in July, 1651. This account has never been published in the Zion's Landmark before in its 128 years of existence. If you do not wish to cry or weep, I suggest that you not read it.

Many of us are so prone to forget what our forefathers suffered to bring us the blessed privilege of freedom of religion and worship that we have enjoyed for the past 208 years, since our Constitution of the United States was adopted in Philadelphia, Pa., in the year 1787. Many of us are prone to go about complaining about the decisions and laws of our nation in Washington, D. C., not realizing that on the other side of the coin is our guarantee of religious freedom, granted by the First Amendment of the Constitution. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, etc."

Prior to the adoption of the above words (First Amendment) in our Constitution, there were many who did not "dwell safely, every man under his own vine and his own fig tree," (I Kings 4:25), and "sit every man under his vine and under his fig tree," (Micah 4:4), one of them being Obadiah Holmes.

In 1635 Roger Williams was banished from the State of Massachusetts, and leaving that state, he founded the State of Rhode Island. True Baptists in those days, even as they would do in this day and time, refused to baptize infants into the fellowship of the church, and also required rebaptism of all candidates for membership in the church, from the churches of the world, as we have already pointed out in this article, as Jesus said, "I have chosen you out of the world, therefore, ye are not of the world." Because Obadiah Holmes would not knuckle under the laws of the state church at that time, the Governor of Massachusetts told him before he was whipped publicly, "You deserve death. I will not have such trash brought into my jurisdiction." For this, as well as similar reasons, Roger Williams was driven out of the State of Massachusetts.

In 1639 several Baptists were either fined, imprisoned, disfranchised, or threatened with banishment (different penalties being inflicted on different ones) for attempting to organize a church in Weymouth, a town about fourteen miles southeast of Boston. In 1644, a poor man name Painter, in Boston, was tied up and whipped for refusing to have his infant child baptized.

It was in July, 1651, upon the request of an aged Old Baptist, of Lynn, Massachusetts, named William Witter, who was not able to travel and visit his church at Newport, Rhode Island, these three members of that church, John Clarke, Obadiah Holmes, and John Crandall, a deacon, came to Lynn, Massachusetts, twelve miles from Boston, to hold a meeting with him.

At this point we will let the pen of Obadiah Holmes tell us what he experienced in Lynn, Massachusetts, 344 years ago. His name, for those who know their Baptist history, will always ring a bell in their hearts for the ruthlessness he received at the hands of the Congregationalist Church of that state in those days just a little over three hundred years ago.

(In reading the verbal conversations that took place between the two constables and Elder John Clark, you (the reader) will notice or observe that they spoke in the Old English brogue (or dialect), since they had not been long removed from England to America. The second person pronoun "you" was pronounced "ye" in Old English speech.)

J. M. Mewborn
February 10, 1996

OBADIAH HOLMES: A PROTOMARTYR OF THE NEW WORLD (AMERICA)

You will read the following narrative with mixed emotions. I thank God for our worthy Baptist fore parents. May we bear this name with honor.

"The third most important personage-actor in the planting of Baptist principles and churches in Rhode Island was Obadiah Holmes, the first Baptist martyr in America, and second pastor of Newport Church, by C. E. Barrow.

"It is a filial obligation we owe to our fathers to keep fresh the memory of their personal excellencies and heroic endeavors, and to transmit to succeeding generations a record of their struggles and triumphs. For the rich inheritance we possess today is a legacy they left us, and was secured only through a succession of severe conflicts and signal victories. One of these heroes was Obadiah Holmes, whom Morgan Edwards calls 'The Protomartyr of the New World.' He certainly suffered severely for his religious convictions, and bore noble testimony for Christ and His truth.

"The cause that made Mr. Holmes make this bloody confession and the brutal circumstances connected with it, I will submit in the graphic narrative given by Dr. Banvard, in his charming book, 'Pricilla.'

"To visit and preach to an old member of the Newport, (Baptist), Rhode Island, Church, William Witter, who lived in the village of Lynn, Massachusetts, near Boston, that church sent its pastor, Dr. John Clarke, Mr. Holmes and Dea. Crandall. These are the three strangers who had made the journey from Newport, and were seeking food and lodging in Boston, so graphically described by Dr. Banvard, and which I copy, that my readers may see how rigidly and unmercifully the state church of the English government (Congregational Church) guarded its borders against the Baptists in those days.

"Whether these representatives (members) of the Newport Church attracted attention and awakened suspicion by inquiring where Witter lived when they came into the town, or whether this brother had given notice that he was expecting some of his church to see him, it is difficult now to tell: but certain it is, the magistrates were alarmed, and ordered the constables to be on the alert for the apprehension of any suspicious persons. The travelers found Witter's house, and received a cordial greeting. The old man was overjoyed to see them. He little thought of the protracted and painful trials which this fraternal visit of his brethren in Christ would occasion. Both parties had so much to say that evening that spiritual conversation was continued until late in the night.

THE RESULTS OF THE MEETING

"The next day being the Sabbath, and the Baptist meeting house being at so great a distance, it was proposed that they should have worship where they were, and that Mr. Clarke should preach. Old Father Witter would thus have opportunity of listening to his own pastor, whom he had not been privileged to hear for a long time. Accordingly, in that roughly built, solitary private house, social religious services were observed. After the offering of praise and prayer, Mr. Clarke announced his text. Believing from his own experience, and from the indications of the times, that a period of unusual temptation and trial was about to befall the people of God, he had selected as an appropriate passage from which to discourse. Rev. 3:10, 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' During the delivery of his introduction, four or five strangers that, apparently, had been watching, unexpectedly came in, and quietly took seats with this little domestic congregation. Having finished his introduction, Mr. Clarke said: 'In opening this interesting passage of Holy Writ for your serious meditation, I shall in the first place show what is meant by the hour of temptation: secondly, what we are to understand by the word of His

patience, with the character of those who keep it; thirdly, the soul cheering encouragement which is promised by the promise, that those who are blessed with this word shall themselves be kept in the hour of temptation and trial.'

"He proceeded in his discourse with increasing earnestness, the little audience, in the meanwhile giving him the closest attention. Old Father Witter, sitting in an old, high-back arm-chair, in one corner of the room, was listening with tearful eyes and open mouth, as though he had not heard the true doctrine for many months. It was to him a great luxury to have his own pastor in his own home, treat so appropriate and comforting a subject as the one he had announced. Alas! The solemnity of the occasion was soon converted into a comedy. These few, unknown, harmless strangers, simply serving Sabbath worship in a remote part of the town, for the especial comfort of one of their aged brethren, had (as we have intimated) attracted the attention of the magistrates of the land, and were destined to furnish, in their painful experience, an illustration of the proof of the truth of the text. During the process of the discourse, two constables entered the room.

"'What does this mean?' said the first constable. 'Why hold this unlawful assembly? Is not the meeting-house good enough, nor the doctrines preached pure enough for ye, that ye must hold a gathering of your own, to the scandal and injury of the place?'

"Mr. Clarke paused in his discourse. The little audience turned their eyes with surprise and grief upon the disturber. 'Ye have no business here,' said the second constable. 'Ye must disperse, or take the consequences: and they'll not be pleasant I tell ye.'

"'We do not intend, friends,' said Mr. Clarke, calmly, 'to break any good and wholesome laws of the land.'

"'No parleying,' replied the first constable. 'Close your book, shut up your book, and go with us: we have come to apprehend you.'

"'Apprehend us!' replied Clarke, with astonishment. 'We wish to know by whose authority. We should like to see your warrant.'

"'We come with authority from the magistrates of the town, as our warrant requires, I will read it.'

"He then drew forth a document, and read aloud the following words:

"By virtue hereof, you are required to go to the house of William Witter, and from there to search for and apprehend certain erroneous persons, being strangers, and them to apprehend, and in safe custody to

til tomorrow morning, by eight o'clock, to bring them before me. 'Robert Bridges.'

"During the reading of this legal, court document, the hand of the constable trembled, as though he were nervously conscious he was engaged in a bad cause. After he had finished, Mr. Clarke said:

"It is not our intention to resist the authority by which you have come to apprehend us; yet, I perceive you are not so strictly tied, if you please, that you may suffer us to make an end of what we have begun: so may you be witnesses either to or against the faith and order which we hold here.'

"We can do no such thing,' replied the arrogant constable.

"You may,' repeated Clarke, 'in spite of the warrant, anything therein contained.'

"After as much uncivil disturbance and clamor as the pursuivants of the English bishops, under Archbishop Claude indulged in when they arrested the Puritans, and broke up their conventicles in England, the constables apprehended the two ministers, Clarke and Holmes, with their brother, Crandall, the Deacon, and led them away. There being no jail or other place of confinement in Lynn, Massachusetts, the three prisoners were taken to the alehouse. It was a deeply affecting scene to old Father Witter to see his beloved pastor and brethren taken from his own house, prisoners, for no other offense than worshipping God according to the dictates of their own consciences. A recollection of the fact that they had visited him (and had thus been caught in the snare) by his own invitation added to his sorrow. As the three prisoners left the alehouse, the pastor, Elder Clarke, said to the venerable old man: 'The hour of temptation and trial has now come, but let us keep the word of His patience, and He will sustain us in the time of trouble.'...

"The next morning they were taken by the two constables before Mr. Bridges, the magistrate, who made out their mittimus, (a warrant of commitment to prison) and sent them to the prison at Boston, there to remain until the next county court.

"This mittimus (warrant of commitment to prison) charged them with being at a private meeting in Lynn, Massachusetts, on the Lord's day, exercising among themselves — offensively disturbing the peace of the congregation at the time of their coming into the public meeting in the time of prayer in the afternoon, with singing and manifesting that the state church in Lynn was not constituted according to the order of our Lord, with suspicion of having their hands in rebaptizing one more among them, and with refusing to put on suffi-

cient security to appear at the county court.

"They were all three found guilty. Mr. Clarke, the pastor, was fined twenty pounds, equivalent to about eighty dollars, a considerable amount in those days, or to be well whipped. He desired to know by what law of God or man he was condemned. The Governor of Massachusetts, who did not deem it beneath his dignity to be present on this important occasion, stepped up, and, with much earnestness said to Mr. Clarke:

"You have denied infants baptism. You deserve death. I will not have such trash brought into my jurisdiction...'

"With poor Holmes the fare was far worse than it was with either of the other two. He had been sentenced to pay a fine of thirty pounds by the first day of the next court, or else to be well whipped, and to remain in prison until he provided sureties (bond) for the fine. Sureties or bond he would not furnish, because he was determined not to pay the fine. Consequently, he was kept in prison...

AN AFFECTING SCENE

"When the time arrived for the condemned Baptist preacher to be led forth to punishment, and the voice of the jailer was heard in the prison, 'Come forward,' Holmes listened to it with a degree of cheerfulness. Taking his Testament in his hand he went forth with him to the place of execution. As he approached the whipping post, among which were gathered a crowd of spectators, he calmly saluted them. Two of the magistrates were present to see that the whipper did his duty — Mr. Increase Nowel, who had signed the sentence, and Mr. Flint. After waiting for some few minutes in expectation of the Governor's coming, Nowel made the first request, commanded the executioner to do his office.

"Permit me,' said Holmes, as the Executioner seized him, 'to say a few words.'

"Men, brethren, fathers, and countrymen, I beseech you give me leave to speak just a few words, and the rather because here are many spectators to see me punished, and I am made to seal my faith with my blood, if God give strength, that which I hold and practice in reference to the Word of God and the testimony of Jesus. That which I have to say, in brief, is this: Although I am no disputant, yet seeing I am to seal with my blood what I hold, I am ready to defend by the word, and to dispute that point with any that shall come forth to withstand it.' Magistrate Nowel told him, 'Now is no time to dispute.'

"Then,' continued Holmes, 'I desire to give an ac-

count of the faith and order I hold.' This he uttered three times. But Magistrate Flint cried out for the second request to the executioner, 'Fellow, do thine office, move on, for this fellow would but make a long speech to delude the people.'

"In compliance with his authoritative mandate, the executioner roughly seized Holmes, and began to strip off his clothes. The sentence as lined out and lettered in the judgment, was to be inflicted upon the prisoner, not upon his garments. But Holmes was determined to speak, if possible. Whilst, therefore, the whipper was removing his clothes, and preparing him for the lash, he (Holmes) said to the people:

"That which I am to suffer for is the Word of God and the testimony of Jesus Christ.'

"No,' replied Magistrate Nowel, 'it is for your error, and going about to seduce the people.'

"Not for my error,' said Holmes. 'For in all the time of my imprisonment, wherein I was left alone (my brethren being gone) which of all your ministers in all that time came to convince me of an error? And when, upon the Governor's words, a motion was made for a public dispute, and upon fair terms so often renewed and desired by hundreds, what was the reason it was not granted?'

"This was a close and significant question. As all the multitude knew that a public disputation had been anticipated, but had not yet taken place, the inquiry of Holmes seemed to demand an answer. Nowel, therefore, replied: 'It was the fault of him who went away and would not dispute,' referring to Clarke: But this, as we have already shown, was not the case. Flint became impatient at this colloquy, and repeated his order the second time, a total now of three requests in all from both magistrates to the executioner:

"Fellow, do thine office.'

"Holmes, however, would not remain silent. Whilst being disrobed, he said: 'I would not give my body into your hands to be thus bruised on any other account whatever: yet, now I would not give the hundredth part of a wampumpeague (a small token of Indian shell money used by North American Indians in the 16th and 17th centuries) to free it out of your hands.'

"Unbutton here,' demanded the executioner, as he gave his jacket a hard, quick jerk.

"No,' said Holmes. 'I make as much conscience of unbuttoning one button as I do of paying the sentence of thirty pounds. I will do nothing towards executing such an unjust law.' Faithful to his word, he would not

voluntarily assist the executioner in the least in removing his garments from his back. He was as helpless if he were asleep, and the executioner had to handle him as though he were a statue. Still he continued dressing the people. 'The Lord,' said he, 'having manifested His love towards me, in giving me repentance towards God and faith in Jesus Christ, and so baptizing in water by a messenger of Jesus, in the name of the Father, Son, and Holy Spirit, wherein I have enjoyed lowship with Him in His death, burial and resurrection. I am now come to be baptized in afflictions of pain, suffering by your hands, that so I may have further lowship with my Lord, and am not ashamed of His stripes, for by His stripes am I healed.'

"The executioner, having removed so much of his garments as would hinder or restrain the effect of the scourge, and having fastened him to the post, sent a three corded whip, raised his hands, and laid on the blows in a most unmerciful manner. Stroke followed stroke as rapidly as was consistent with effectiveness. Each blow leaving its crimson (red) furrows in its long blue wale in the sufferer's quivering flesh. The only pause which occurred during the infliction of this barbarous, cruel punishment was when the executioner ceased for a moment in order to spit in his hand, as to take a firmer hold of the handle of the whip, and render the remaining strokes more severely. This he did three times.

"During the infliction of his painful scourging, it was taking place, Holmes said to the people: 'Though my flesh and my spirit fail, yet God will not fail me, and my poor sufferer did not fail. He found that his strength was equal to his day. Though the lash was doing bloody work upon his sensitive flesh, yet his spirit was sustained by Heavenly consolations. In his own account of his experience during this dreadful ordeal, Holmes subsequently said: 'It pleased the Lord to fill in and fill my heart and tongue as a vessel full with an audible voice I brake forth, praying the Lord that what they have done, not to lay this sin to my charge, and telling the people that now I found He would not fail me, and, therefore, now I should trust Him who ever who failed me not: for in truth, manifested God's presence as I never had before, and the only pain was so removed from me that I could well believe, yea, and in a manner felt it not, although it was so cruel, as the spectators said: the man striking with his strength, spitting in his hand three times, with the three-corded whip, giving me therewith thirty strokes. After the requisite number of blows had been inflicted, equaling the number of pounds that he was fined (a total of 30 in all), from which we learn that, according to the Puritan standard of penal measures, one blow of a three-corded whip, well laid on, was an equivalent of one pound sterling, the cords which fastened him to the whipping post were untied, and he was set

y. With joyfulness in his heart and cheerfulness in countenance, he turned to the Magistrates Flint and Wel, and said, 'You have struck me as with Roses.' It not wishing them to believe that he regarded the punishment as literally light, nor that he was sustained in his own strength, he added, 'Although the Lord hath made it easy to me, yet I pray God it may not be laid to our charge.' The crowd had now gathered around him, some from mere curiosity, others inwardly rejoicing that the heretic had been scourged, whilst a third class was moved with mingled emotions of sympathy with his sorrows, and indignation at this gross wrong and undue, cruel punishment..."

"After I was untied from the whipping post, many came to me, rejoicing to see the power of the Lord so manifested in weak, human flesh. But, as sinful flesh takes occasion hereby to bring others into trouble, I was observant of the activity informed the magistrates, who had apprehended two sympathetic spectators for contempt of authority. Their names were John Hazel and John Spur, who came, indeed, and did shake me by the hand. They used no words, whatsoever, of contempt or reproach to any. No man can prove that the first, John Hazel, said anything; and for the second man, John Spur, he only said, 'Blessed be the Lord;' and, these two kindly people, who for taking me by my hand, as a mere gesture of kindness, after I had received my punishment, were on the sight, sentenced to pay forty shillings, a smaller amount than the English pound, or again, to be well whipped.

"Both were resolved against paying their respective fines. Nevertheless, after one or two days' imprisonment, one paid John Spur's fine, a dear friend, and he was released; and after six or seven days' imprisonment of Brother Hazel, even the day when he should have suffered, another paid his fine, and so he escaped. The following day after his escape, he went to visit a friend about six miles from Boston, where he fell sick the same day, and within ten days, he ended this life, and died.

"After my whipping, I returned back to the prison, where it pleased God to stir up the heart of an old acquaintance of mine, who with much tenderness, like the good Samaritan of old, poured oil into my flesh wounds, and plastered my sores. But there was present information given of what was done, and inquiry made who was the surgeon, and it was commonly reported he should be sent for. It was not done, and I am yet to know why. The thirty stripes or lashes from the three-headed whip left me in the condition, physically speaking, so that I could take no rest for some weeks, except to lay on my knees and elbows, not being able to suffer any other part of my body to touch the bed.

"Now, thus, it hath pleased the Father of all mercies

to dispose of the matter that my bonds and imprisonment have been no hindrance to the Gospel for before my return, some submitted to the Lord, were baptized, and divers were put upon the way of inquiry. It was shortly thereafter that I was advised to make my escape by night because it was reported that there were new warrants again sent out for me. I departed, and the next day after, while I was on my journey, the same constables came again to search the house where I had lodged; so the Lord had blessed me to escape their hands, and by the good Hand of my Heavenly Father, He brought me home again to my near relations, my wife and eight children, to my dear brethren of our town at Providence, Rhode Island. These dear ones had taken pains to meet me four miles from town in the woods, where we rejoiced together in the Lord.

"Thus, have I given you, as briefly as I can, a true statement and relation of these things. Wherefore, my brethren, rejoice with me in the Lord, and give all the glory to Him, for He alone is worthy to be praised forevermore, to whom I commit you and put up my earnest prayers for you that by my late experience of one who trusted in God, and has not been deceived, to say to you that you may trust in Him perfectly.

"Wherefore, my dearly beloved brethren, trust in the Lord, and you shall not be ashamed nor confounded. Unto the well beloved John Spilsbury, William Kiffen, and the rest that are in London, stand ye fast in the faith, once delivered to His saints. So I rest,

Yours in the bond of charity,
OBADIAH HOLMES

EDITORIAL COMMENT

The above account of the sufferings, trials and afflictions of Elder Obadiah Holmes is from a written record that he left behind, and it was sent to his brethren in the Baptist Church in London, England, in 1651. It was published in *The Baptist Heritage*, compiled by J. M. Holliday, pages 68-74, and *Your Baptist Heritage*, published by M. L. Moser, Jr., pages 59-60. Also, a reference was used from *Hassell's Church History*, pages 522-523.

There were two statements made by Obadiah Holmes, as these mean, contemptable people were jerking his clothing from him, preparing him for the execution of whipping, that inspire us greatly as follows, He said:

1. "The Lord, having manifested His love towards me, in giving me repentance towards God and faith in Jesus Christ, and so to be baptized in water by a mes-

senger of Jesus, in the name of the Father, Son, and Holy Spirit, wherein I have fellowship with Him in His death, burial and resurrection, I am now come to be baptized in afflictions of pain and suffering by your hands, that so I may have further fellowship with my Lord, and am not ashamed of His sufferings, for by His stripes am I healed."

2. "Now I am to seal my faith with my blood, if God give me strength, that which I hold and practice in reference to the Word of God, and the testimony of Jesus. I am to seal with my blood what I hold, etc."

Anytime we have a healing, we also have a sealing. When Christ was scourged by Pontius Pilate (to scourge means to lash, to whip, to switch) (See Matt. 27:26, Mark 15:15, John 19:1) also came the sealing of Him from the world and also the church that was chosen in Him from and before the foundation of the world. "With His stripes, we are healed." (Isa. 53:5 and 1st Peter 2:24.) Innocent blood was shed here. Innocent blood was shed in the five times the Apostle Paul was given forty stripes (save one), plus three times being beaten with rods. Innocent blood was shed when Obadiah Holmes was given thirty lashes or stripes in Lynn, Massachusetts, in 1651. In each case, the three of them, Jesus Christ, the Apostle Paul, and Obadiah Holmes paid the price. At this point, let us ask ourselves this question, "Would we be willing to pay this same price?" Time may tell, as I have often heard the expression, "History repeats itself." If that be the case, we would then find out "Who is who?" Many have been willing in the past to not only pay with their blood, as Obadiah Holmes did, but others with their lives. This is a lot easier said than done. God's love in the hearts of His people makes all the difference. The truth will require it everytime.

J. M. Mewborn

AN OLD TIMER SPEAKS OUT AND TESTIFIES FROM YESTERYEAR

Sometime within the past two months, while going through many of my personal papers, sorting them out, in preparation for a move to another county and area of our state, I came across a January, 1944, copy of the OLD FAITH CONTENDER that interested me greatly.

Penned in large, old-fashioned lead pencil, original handwriting were these words on the front cover, to-wit:

"A SERMON BY ELDER T. S. DALTON IS PRINTED
WITHIN THIS PAPER ON THE RESURRECTION
WHICH IS BELIEVED BY THE UNDERSIGNED 100%.
IT IS TO BE FILED AND KEPT FOR FUTURE
REFERENCE."

"ALSO, THE ARTICLE ENTITLED, 'GOD CREATES ALL THINGS', BY ELDER T. A. BARFOOT IS A GOOD ONE. (SIGNED) W. B. KEARNEY."

At that point curiosity gained control of my thinking and I laid aside my chore of sorting things and matters, intended move, to read this issue of the Old Faith Contender, especially these two articles.

As I read the two specified, endorsed articles by W. B. Kearney, my mind, heart, and thoughts went back for the past fifty years with solemn meditation, particularly with emphasis upon this man who was an elder of the Old School Baptist Church for about 40 years.

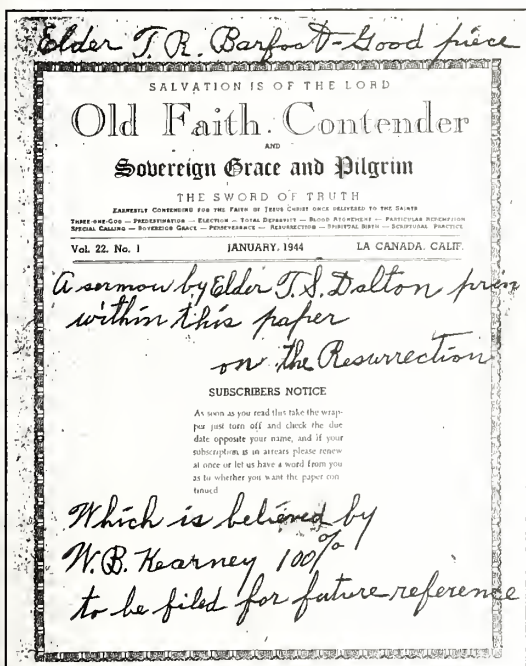
This issue of the OFC had been given by Elder W. B. Kearney back in 1944 to my father, Elder Joshua E. Mewborn, for his review since both of them were members and pastors of our church at Mewborn's, and also members of the same association at that time.

As I recall, back in the 1930's and 1940's, there had been much discussion among Old Baptists on the subject of the Resurrection of the Body. I recall that a varying opinion prevailed among some of the elders (or ministers) at the time on this subject. There was much dissension over it particularly between three or four elders in the church.

One of these opinions, embraced by an elder, who at the time was editor of one of the oldest periodicals of the Primitive Baptists in the United States, embraced



Elder William Berry (W.B.) Kearney, (1884-1954) pastor of Mewborn's Church from 1925 to 1954, strongly endorsed the doctrine of the Resurrection of the Body and the doctrine of absolute Predestination, as shown on his copy of the January, 1944 copy of the Old Faith Contender.



his front row end seat closest to the pulpit (where he could hear every word that was said) and walk up into the pulpit with his walking stick. There was something about his countenance, with that firm, staunch look that I have never forgotten. I remember one time at one of those meetings another elder differed (or countered) with him on a point of doctrine. Elder Kearney proved him wrong emphatically by the scriptures, and this man went off and called Elder Kearney and "Old Warhorse." I would today, if it could be God's will, that we had more ministers like Elder W. B. Kearney. It seems only a few of that kind are left.

Elder W. B. Kearney served as joint pastor with my father, Elder Joshua E. Mewborn, of Mewborn's Church, the Primitive Baptist Church at LaGrange, N.C., Hadnott's Creek Church, Carteret County, N.C., Nahunta, Wayne County, N.C., and Sandy Bottom, Lenoir County, N.C. All of these churches are now extinct with the exception of Mewborn's Church and Hadnott's Creek.

J. M. Mewborn
February 18, 1996

belief of the doctrine (or teaching) of the resurrection of the body, and compared it to the metamorphosis of the butterfly through the various stages of its going into the caterpillar (or worm) that formed a cocoon, a pupa about it, which he compared to the grave, and the final hatching of larvae into the adult, beautiful butterfly, which, he said, represented the body of the elect, the body of God at the coming of Christ. Not being disrespectful at the time that such was told, I had to put my hand over my mouth to keep from laughing aloud. It is hard for me to believe that he had said this! He compared the resurrection in this manner.

This interpretation, along with the one which likens the resurrection to the germination of a seed, planted in the ground, into a plant of corn or wheat, as brought forth in the following sermon by Elder T. S. Dalton, as being completely false, were two of the opinions at that time in the 1930's and 1940's, as I recall.

I am republishing in this issue of Zion's Landmark the article (or sermon) of Elder T. S. Dalton, preached in Washington, D. C., about 75 years ago, as endorsed by one of my old pastors, Elder W. B. Kearney, as he said, "100%", along with the article, "God Created All Things," which he also endorsed as being "a good piece."

For all of those years of my childhood at the second Sunday's meetings of Mewborn's Church, regardless of how many ministers that had spoken during the service, he was always the last one to come forward and close the meeting. He always had the last say. I can see him now in my memory as he would get up out of

THE RESURRECTION OF THE BODY John 11:25, 26.

(A sermon by Elder T. S. Dalton, at the Primitive Baptist Church, Washington, D. C., Sunday, July 24, 1921.)

I will read to you this morning from the fifteenth chapter of 1 Corinthians.

"32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of

birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

We read from the 32nd to the 55th verses inclusively simply because it contains the particular subject that we have been requested to talk about here in your presence today.

I have often thought that there is no subject so specially interesting as the one introduced by the Apostle in this particular language. Paul was conscious of the fact that when he was talking to the people on the lines of the resurrection of the dead that he was not fighting with beasts. "If after the manner of men, I have fought with beasts at Ephesus." There is a volume of meaning in this particular expression; I am not fighting with beasts, but I am contending with persons. That is the way Paul would talk about it, "but if after I have been blessed to devote my time and my talent fighting against the erroneous doctrines of the world, and especially if I have been blessed to devote my entire time in life setting forth the divine principles of the Resurrection of the bodies of God's people from a natural body to a spiritual body and if this be not true, then the thought of my life is a failure, my efforts are failures, my preaching is a failure, and all that I have done in striving to make the people understand the grand principles of the resurrection of the dead to a Heavenly life amount to nothing, if so be that the dead rise not."

Did you get that remark? The apostle says, "If the dead rise not." How necessary it is that we be given an understanding of that particular thought in order to get the meaning of Paul's language here: "If my efforts amount to nothing more than fighting with beasts and when His elect are done with life and their bodies are brought down to the grave and that is the end of them, like the beasts, what advantageth it me; what have I gained, if so be that the dead rise not? What does it amount to? Would to God I could impress that thought in your minds today.

Paul went further and expressed the truth that since people had no knowledge of God, they did not understand it; they had no knowledge of His divine being; they do not even seem to understand His divine sovereignty in His rule of all things over the people of the earth.

I am sometimes astonished that people of that generation, people of thought, and people that have absolutely almost reared and raised to the highest posts in the nation, with all their political knowledge, and knowledge of international law, and all that, are just ignorant of the divine sovereignty of God as the ignorant person in the far reaches and realms of the continent of Africa. Here I trust, I hope that is not saying too much, but I want to say just this much more. I have a book at my house - it does not belong to me, I would not own it - it belongs to one of my children. She gathered it up the other day, as she had asked me to examine that book. I had never looked at it, but I turned up the book, and I commenced reading. Some of the preachers had had an argument on the doctrine of God's election, and they could not possibly fathom it; they could not understand it. One of them said, "I do not believe that God elected a certain people to salvation," while the other one said, "The Bible says He did, but I don't want to believe it."

An old darky standing by - excuse me for referring to it - said to them, "You are both ignorant." "Why," he says, "I can explain that so that you can't help but understand it." "Why," he says, "God's voting for the devil's voting against you." "Now," he says, "whatever way you cast your vote will determine the result, whether you are elected or not."

If such be true, it would destroy the principle of the divine sovereignty of God, and would make the sinner sovereign! The sinner can vote against God or he can vote for himself, or he can vote for the devil, just as he pleases; the whole matter goes the way he (the sinner) votes, and one of the leading, and, I have sometimes thought, brainiest men of this nation who also made the race for the Presidency of the United States three different times, made the same argument. God could not elect, because the devil voted against Him; therefore, it depended on which way the sinner voted.

That is just as foreign to the teachings of God as the divine sovereignty and His truth, as the heaven is raised above the earth; and I am not wondering that Paul should have used the expression, "some have not the knowledge of God." Some of the brainiest people in the world have not the knowledge of God, and don't you know that even in the days of the apostles there were people who could not understand the

of God's sovereignty and His resurrection from the dead? They were just as far from the understanding of that as those people are from the doctrine of resurrection. They feel generally that it must be gotten up some kind of philosophical way so that it can be comprehended by the natural minds of mortal men; but you cannot do that and reason it out, they say, there is no sense in it.

Did you ever stop to think, brethren, when the Savior was talking directly to those people — "thou fool!" — did you not use that in the sense that we use it sometimes; but I have often thought that it had about this meaning: Thou foolish one, you are not understanding, you cannot gather the truth as it is. Why, he says, "thou sowest not that body that shall be" — brethren, want your attention here as closely as possible. Those people had gotten the idea, and they were teaching it in a general way, that the sowing of the body after death, resurrection from the dead, was just like planting a grain of corn, or a grain of wheat. If that grain sprouted and came up, you did not get the same grain you planted, but you got grains like that. But, you know, it was one of the doctrines of the Sadducees. The Sadducees absolutely claimed that very identical principle, and set it forth as a tenet of their faith; that it was the body that you buried that came out of the grave, and it is a "grain" like it. "For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." Acts 23:8. The Savior condemned them for it. The Savior would not have been teaching; neither will I.

Now brother, I want your attention here closely: "thou sowest not that body that shall be but bare grain." (Meaning that it was nothing but grain.) If you sow a grain of wheat, if you plant a grain of corn, you never expect to get that same grain back; you never expect that grain to come out of the earth; but you do expect that same grain to sprout and generate, and come forth in season and produce grains like the one you have planted.

Now brother, did you never stop to think - if you have faith, for God's sake think now - if you plant a dead grain, will it ever sprout? If you plant a dead grain of corn or wheat, will you ever reap any crop? Now, you know it as well as you are living that you never will; a dead grain will never sprout. A dead grain will never come out of the earth; it just simply rots, and that is the end of it; and if that be the teaching of the Bible on the resurrection, the Sadducees were right. I lay down this as a principle that you will never overcome while you live. If that be the principle of the resurrection, it must be generation instead of resurrection; if that be the teaching of the Sadducees and their teachings were right.

But I am here to tell you today that it is not that way.

Those people were trying to reason it out along that line, and were wondering how in the world people could teach that it was the same body that came out of the ground because of the fact they never reaped the same grain of corn or the same grain of wheat they planted; it was utterly impossible for them to understand how in the world a dead body could ever come out of the earth. That fitted the doctrine of the Sadducees exactly.

Now brother, do not overlook this fact; that if you plant a grain of wheat and the life germ is not in that grain, it will never sprout, it will never come out. Just allow me to say this much; that if the life germ that brings up the bodies of God's people out of the ground exists in the body that you bury, then you are burying a live subject; if the germ exists in the one you bury, mark you, then you are burying a live subject; if you are burying a live subject, there is no resurrection of the dead; if the life germ is in the body in the ground, there is no resurrection. I am just as sure of that as I am of anything in the world; and that is the reasoning of the Apostle here: "That which thou sowest" or the grain which thou sowest "is not the one that you reap;" this was the reasoning with those people along that line.

I want you to get this thought: the Apostle says, "It is sown in corruption; it is raised in incorruption." Why? Whatever you sow, whatever you put in the ground, you put it there corrupt, and it will never come forth out of that state without a life germ entirely separate and apart from the body you put in the ground. Now do you understand me on that? I do not want you to misunderstand me; there is too much at stake in this point. I say that the life germ that raises the body out of the grave does not exist in the body that you bury, like the grain of corn, or the grain of wheat; it does not exist in that body. But somebody will say, "Doesn't that deny the resurrection of the dead?" No sir; but rather it absolutely teaches the doctrine of the resurrection of the dead. If there is a life germ in the body you bury, there is no resurrection. Resurrection means resuscitation of that which was dead, not the generation of a grain of corn with the germ in itself. Then we ask, "How are the dead raised up?" Listen brother, we declare that there is but one power known to heaven and earth that can raise the dead, and that is exactly the grounds on which the Apostle says there can be no new life unless God give it; that is the thought, and if God does it, He must, of necessity, communicate His own life to them, but it is by the life of Christ that they rise. Paul said, "The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." And that spirit from Heaven quickens the sinner into divine life.

No one ever lives by faith a spiritual, holy, heavenly and divine life in Christ until Christ lives in him, and

when Christ lives in them they live by the faith of the Son of God who loved them and gave Himself for them; but when the body dies the spirit goes to God who gave it, and the body returns to the dust from whence it came. The scripture says that the spirit does not go with the body down to the grave, but that the spirit goes to God who gave it. The body is dead; the spirit is alive. One is in the presence of God, the other is buried in the earth or beneath the sod.

Will you stop just a moment to think, friends, the blessed Savior promised us He is coming back. That is the reason we believe so strongly in the second, personal coming of the Son of God. I do not want to impress you, brethren, that I think something is coming back, and that something is going to be sort of like Him, is going to look, is going to appear similar to the Son of God; but I want to impress you with the idea that He absolutely is coming back with feature, form and favor, just like He went away. Before He went away from this earth, the disciples themselves thought, perhaps, He was a spirit; but He turned to them and said, "Handle me, for a spirit hath not flesh, and bones as you see me have." "I am the same Jesus that was born of the Virgin Mary; I am the same Son of God that was nailed to and hung on the cross; I am the same absolute child of Heaven that was taken down from that cross, and was buried in Joseph's new tomb."

After His resurrection from the dead, the Roman soldiers were hired to go out and tell that while they slept, His disciples came and stole Him away. They told this story for money. God's servants today tell the truth, but it will not be from the cause of money. You cannot hire an Old Baptist preacher to tell the truth. You may administer to his necessities, as we are required to do, but that is not hiring them to preach the Gospel and the truth. That is not hiring. I am not talking about that. You will never hire them to testify that Jesus is coming back again the second time; I tell you He is coming.

Many of those disciples stood on that little mount not far from Bethany, and saw Him go up out of their sight; and the angels of heaven said to them, "Why stand ye gazing up into heaven; that same Jesus, just as you see Him going away, is coming back." And they could see Him when He went away; and they said, "He is coming back, and when He comes again, He is coming for His jewels of mercy, He is coming to wake up the sleeping dust of His people and bring them back through Him, from sin and death, and corruption, and raise them in incorruption, going down natural, coming up spiritual. How? By the mighty power of God.

Brother, will you just stop for one moment and think: here is the LIFE GERM that has already lain in the hollow of the earth and ascended to Heaven, that goes to

that body, when Christ who is our life—get that the will you—when Christ who is our life shall appear shall ye also appear with Him from the dead; that reason the Savior said, "Marvel not, those that the graves shall hear and shall come forth." Mark He did not say, "The time is coming when all in graves shall generate and spring forth," but He said, "The dead that are in their graves shall hear His voice. That shows the divine sovereignty of God in calling the sleeping dust to a new state of life. The dead shall hear and shall come forth, and they that have done evil shall come into the resurrection of life; they that have done evil to the resurrection of damnation. The Lord said that. The blessed Lord is the One who gave us our life; and I am fully conscious that He will appear and that He will gather His children, as I am a man today.

Then, what is it to die? It is to forget this world, no consciousness of it, remain in the sleeping state in the grave in perfect peace and quietude until the Savior comes; then God will raise up that body and give it a spiritual body, being as perfect as He is perfect.

Brother, do not overlook the fact that it is a spiritual body, not a physical body; He did not mean that He was to call forth spirits out of the grave, but it will be a new physical body. The word "spiritual" means "partakers of the divine nature of the spirit." We will be raised up last, partakers of the divine nature of the Spirit of God and will be wafted home to the portals of eternal glory by the Spirit of God as a consequence of our living hid with Christ in God; and when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

Brethren, this is the hope of the child of God who has destroyed it, and you have destroyed all; make the resurrection to be such as planting a grain of corn or a seed of wheat, only a generation which the Sadducees did not believe. But I want you to distinctly understand that I believe in the doctrine of the resurrection of that which was dead, coming forth in the image and likeness of the Savior, and that the body being made spiritual, wafted, wafted home to the portals of eternal glory to bask in the smiles of the Savior in that blessed home, as the poet says, "We've been there ten thousand years, bright as the sun; We've no less days to sing God's praise than when we first begun." Where none ever grows old and that is the doctrine I believe, and the subject of my faith with you. God bless you.

THE SOVEREIGNTY OF GOD

(Editor's note: The following article entitled, "GOD HAS CREATED ALL THINGS," is being republished from

January, 1944, issue of the OLD FAITH CONTENDER, one of the two articles that was endorsed 52 years ago by my old pastor at that time, Elder W. B. Kearney, who resided near Snow Hill, Greene County, N.C. If this article, "GOD CREATED ALL THINGS," is the truth (and we do believe that it is the truth), there are many today under the name of Primitive or Old School Baptist whose feet have slipped off the Rock, if, indeed, they have ever been on the Rock. If our experience be, indeed, as was David's of old, "He (the Lord) brought me up also out of an horrible pit, out of the miry clay, AND SET MY FEET UPON A ROCK, and established my goings, etc.," (Psalms 40:2), then we must say if our feet are kept on this Rock, it is the Omnipotent God that does it, lest we also fall. I will soon be 64 years of age shortly, if the Lord will, and I can well remember in the 1930's and 1940's, when this article was written in the year of 1944 that 80% of the Old Baptists from the mountains to the seacoast, North Carolina believed this doctrine. We feel that there are still a few left, here and there, who still contend for it, and they truly have been made to believe this doctrine with all of their heart. I can still see in my memory's eye Elder Kearney, as he stood in the pulpit of Mewborn's Church in those days, and usually in a loud, firm voice, strongly and truthfully declared this doctrine. He let it be known for many generations where he stood as per the doctrine of the Resurrection of the body and the creation of all things by God. With me concerning him it is as the scripture reads, "The memory of the just is blessed: but the name of the wicked shall rot." Proverbs 10:7.) For any who may have doubt as to the creation and origin of the Devil, or Satan, I suggest that you read Genesis 3:1, "Now the serpent was more subtil than any beast of the field which the Lord God had made." and also Job 26:13, "By His Spirit He hath garnished the heavens; his hand hath formed the crooked serpent." Any argument or difference in opinion on this point would be between the disputant and the scriptures, and not with me. I know one thing for sure, and that is to say that I know the creation of Satan is just as I once heard a so-called, famed evangelist from Minneapolis, Minnesota, say. Someone had questioned him as to Satan's creator and his origin, and he (the evangelist) stated over television in one of his crusade sermons his answer to the question saying, "He (Satan) made himself." According to scripture, he denied scripture and the truth.

J. M. Mewborn
February 20, 1996

GOD CREATED ALL THINGS

Dear Brother Berry:

I am sending you a letter written by Elder T. A. Barfoot of Malden, Mo. He wrote it for publication in our much esteemed paper, but after looking over it, he decided that it would not be worth the space it would take up. So he mailed it to me, thinking it might be of some comfort to me. I am asking you to publish it, if you can see fit to do so.

Brother T. A. Barfoot is a member in good standing in our little church here, having moved from here to Missouri 15 or 16 years ago. There being no church of our faith near him, he has never called for a letter.

I am, as ever, yours in hope of a better life,

Geo. H. Fanning
Garden City, Ala.

Dear Brother in a precious hope,

In Rev. 4-10 and 11 we read that the four and twenty elders fell down before Him that sat on the throne and worshipped Him and cast their crowns before the throne saying; "Thou art worthy O Lord to receive glory, honor and power for thou hast created all things and for thy pleasure they are and were created."

Now I wish to notice the last half of the eleventh verse; that "God created all things." So we go to Genesis, first chapter, and the first verse begins by saying, "In the beginning," which means, as I think, the beginning of God's creative activity, or the beginning of the early dawn of time. Anyway, in the beginning God created the Heaven and Earth. Webster defines the word create (to bring into existence, to make, to cause to exist, etc.). So God with His mighty power brought the world into existence, made it from nothing, caused it to hang on nothing in space, and revolve to bring about the times and seasons. But at first the earth was without form, and darkness prevailed upon it, and all God had to do was to say, "Let there be light." He did so and there was light. God also creates darkness. (See Isa. 45:7.) We might ask, "Did God have any motive or purpose in view when He created the world? Or did He just make it in order to be making something?" Well, let us see what light the scripture will give on the subject.

In Isaiah 45:18 we read, "For thus saith the Lord that created the Heavens. God Himself that formed the earth and made it, He hath established it, He created it not in vain but formed it to be inhabited."

Again in Acts 17-26 we read, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and set the bounds of their habitations." So, we see that God not only created the earth, but He had a motive in doing so. That motive or purpose was that it should be inhabited not only by man himself, but by the animal (brute) creation as well.

Is that all? No. He purposed the earth to be inhabited by the trees of the forest and all kinds of vegetation as well, and it is so. I have wondered just why God didn't cause the trees to grow like two by fours, one by twelves, six by eights, etc., where it would have been more convenient to His creature man in building homes and other buildings. The only reason I can assign for His doing things like He did is that it seemed good in His sight to do so, and He liked it that way. I think it is a beautiful sight to behold.

So we find that God in creating all things created the mineral kingdom, the coal, the gold, the copper, the silver, the oil, etc., all of it coming from His plastic hand, and was purposed to be used by His creature man.

We find also that He created all subjects of the vegetable kingdom that it might be food for His creature man, and other living creatures of the earth. That, too, is a very beautiful part of God's creation, and I again must say I cannot find any place for improvement. Yes, I believe all the above named created things are exactly filling the station in life for which God purposed for them to fill.

So we again find that He created the beast of the forest, fowls of the air, and the fish of the sea. He must have had a purpose or a station in life for them to fill, and I just wonder if there is a living person who calls himself an Old Baptist which would deny that fact. I hope not.

We read on, and in Gen. 1-16 we find that God made two great lights. Did He make them for any reason whatever? Yes, and there was one greater than the other. The greater light was to rule over the day, and the weaker light was to rule over the night. God also made the stars, and set them in the firmament of the heavens to give light upon the earth and to divide the light from darkness, and thus God saw that it was good. Again I ask in regard to the sun, moon and stars, can anyone dare say that the will of God is not being carried out? I don't think so.

So in reading on we find that God after creating all the above mentioned things said, "And there was not a man to till the ground," and the second verse below said, "God formed man from the dust of the ground." Now I ask what could one reasonably conclude His purpose for making man, for after saying there was not a man to till the ground? So we find that God not only purposed for man to dwell on all the face of the earth, as stated in Acts 17-26, but He purposed him to till the ground also; how manifestly true is God's creature man carrying out His will and purpose in all his activities in an agricultural sense.

And John tells us that all the above created things were created for God's pleasure. "For thine own pleasure they are and were created," Rev. 4-11. But what about the Devil, also called the man of sin in II Thessalonians 2:3, one may ask? Well that seems to be a debatable question among some who call themselves Baptists. I remember reading an article written

by a man in Mississippi which was as follows:

"There are some people around here, yet, that pretend that God made the devil, and that he is a devil, etc." They drop it at that, leaving us in the wondering where they thought the devil got his power, how powerful he was, etc. Again, I heard a preacher say that some thought God made the devil; but he could not prove by the Bible that He did. Well, that is a kind of a shock to me, for I never once dreamed of one who called himself an Old Baptist denying Christ's statement in the Revelation, "For thou hast created many things, and for thy pleasure they are and were created." Another preacher stated that if God made the devil, he was a good devil, for all that God made was very good. See Genesis 1:31.

Now, I wish to digress a little here, and notice another phase of the subject. We find in the first chapter of Genesis that God spoke five times in regard to His creative activities and said, "And it was good." Now, He had no reference whatever to the nature of the things that were good, but it was the workmanship of the Creator that made that was good and very good. God's work is perfect and no man has been able to change the perfection of His work. God's work in creating man was good, but man himself is not good in his nature. God said in Genesis 8:21, "The Lord smelled a savor and the Lord said in His heart, I will not curse the ground any more for man's sake, because the nature of man's heart is evil from his youth."

Well let us suppose I make an axe handle. I need a piece of tough, durable timber, such as oak or hickory. Using tough wood, I cannot do good workmanship if the nature of the handle is good. But suppose I use it of soft pine, then I could dress it and shape it to do good work on it, but the nature of the wood is not good. Hence, I have a useless handle. See the end?

Now let us return to the devil. There are many positions that can be taken. The first is the God created him to be a devil and to fill the exact station in life purposed for him that he is filling, and he is just as dependent on his Creator for power and space to work as we are. He could torment Job in every way possible, but could not touch his life. See? But suppose it is as the Missionaries say, God created him as a shining angel to be an overlord over man. Instead (the angel) rebelled and turned out to be the devil filling the earth as he is today. Then it follows that the creature, devil, has outgeneraled (overpowered) his Creator, God, and has Him guessing. Again, I ask, if the devil was once made an angel of light, did God not know when He made him that he would rebel and not do His will? If He did not, then God is learning things as time serves Him as a revelator. If this be true, it brings God down on an equal basis with man, but man does not know what is in store for him till tomorrow comes and reveals it to him. So let us talk about God being all-wise and viewing the earth

beginning should be torn out of the Bible. Again, if God did know that His angel would turn out to be a devil, and not fulfill His will as an overlord over us, isn't it passing strange that He went ahead and created him, knowing he would rebel and cause war in heaven? That kind of God is not the God the four and twenty elders fell down before, for they worshipped the God who created all things.

Paul confirms that in Col. 1:16 by saying, "For by Him were all things created that are in heaven and in earth whether visible or invisible. Whether they be thrones or dominions, principalities or powers. All things were made by Him and for Him. And He is before all things, and by Him all things consist."

Here it is, dear brother, will you have it? If the devil is visible or invisible, if he is a personal spirit being, or if he is the head of some great power, God made him. He created all things and for His pleasure they are and were created, unless the devil is a self-existing being which would be the second position to be taken on this subject.

I will close by saying, O thou merciful God, thou who ordaineth the destiny of all created things in Thy Blessed Kingdom. Thou art the true and living God for thou hast created all things and for thy pleasure they are and were created.

I am yours in humble hope,

T. A. Barfoot
Malden, Mo.

T.A. Barfoot was from a breed of Old Baptists where they no longer exist anymore. Ed.)

WHAT OUR SUBSCRIBERS SAY ABOUT ZION'S LANDMARK

FROM FLORIDA

Dear Elder Mewborn,

Enclosed is a check for my renewal to Zion's Landmark. I find joy in reading the Landmark. I hope you and your family are both doing well, and that you receive this letter and check.

Sincerely yours,
Essie R. Styron
Naples, Florida 33961
January 21, 1996

FROM NORTH CAROLINA

Dear Elder Mewborn,

I would like to subscribe to the Zion's Landmark. Enclosed is a check for \$15.00. Keep up the good work in publishing this periodical, as you have

done in the past, and may God bless you.

Sincerely,
Derl G. Bass, Jr.
Wilson, N.C. 27893
March 2, 1996

CHARLIE ALIX HORTON

It has pleased our Heavenly Father to remove from our midst our beloved brother, "Jack" Horton, as he was so lovingly known. Brother Jack was born January 22, 1900, to Ira Thomas and Elizabeth Smith Horton. He was married to the former Violet Mills who preceded him in death by several years. They had no children. He died November 28, 1995, at the age of 95 after two years of declining health. He is survived by several nieces and nephews. A niece, Mable H. Whitfield, with the help of her husband, Flem, cared for him faithfully after a stroke, the first of several, in February of 1993. She preceded him in death by two weeks after a brief illness.

On the fourth Sunday in February, 1993, while being visited by Elder Paul Clark and Deacon Ralph Norris, he expressed his desire for a home with Flat River Primitive Baptist Church. Later in the day on being reassured once more that he would be received, he proclaimed that it was the happiest day of his life, acknowledging in humble submission that he might never walk again, yet confessing that God knew what he needed.

On March 16, 1993, in Rose Manor Nursing Center, Elder Paul Clark, along with a delegation from Flat Rock Church and Sister Rachel Clark, held a short conference meeting in accordance with the rules and regulations of the church. Charlie "Jack" Horton was received with joy into the full fellowship of Flat Rock Church.

Brother Jack improved and was able to walk with the help of a walker. He was blessed to attend church again for a period of time, and was always so happy to be there.

On the fourth Sunday in June, 1993, his desire to be baptized was fulfilled. He was baptized by his beloved pastor, Elder Paul Clark. Love and joy did abound in his face.

The age old, yet ever new hymn, "How Firm A Foundation," comes to mind. How beautiful are the words, His promise to His children, "Even down to old age all my people shall prove, My sovereign, eternal, unchangeable love." This "love," is a light that cannot be hid. For many, many years by the grace of God, Brother Jack manifested this love, his belief in salvation by the grace of God, and his desire to be with those of like faith and order.

We loved him, we miss him, but would not call him back into this low-ground of sin and sorrow. "Precious in the sight of the Lord is the death of His saints," and so we believe it was with Brother Jack.

His funeral service was held November 30, 1995, in McClure Funeral Chapel in Mebane, N.C., by his pastor, Elder Paul Clark. His body was laid to rest beside his dear wife in Oakwood Cemetery in Mebane, Alamance County, N.C.

Done by order of Flat River Church, in conference, Saturday, January 27, 1996.

Submitted in love,
Inez Rogers

LENIA TURNER OWENS

We, the members of Matrimony Primitive Baptist Church, Rockingham County, N.C., desiring to be submissive to the will of Him who foresaw all things from the beginning of time, and who doeth all things according to His will and purpose, do submit the following in memory of Sister Lenia Owens.

Sister Owens was the daughter of Mr. Arthur and Mrs. Gracie Beck Turner. She was born November 15, 1911, and died May 25, 1995, making her stay on earth 84 years.

She was married to Holmes Irving for several years, and to this union were born six sons—only two of them now survive: Lynwood Irving and Eddie Irving. She had ten grandchildren and three great-grandchildren. She then (later) married Mr. Ralph Owens.

Sister Owens joined Matrimony Church by experience, and was baptized by her pastor, Elder J. G. Gardner, on March 12, 1944. She was dismissed by letter April 7, 1956. She joined Spray Primitive Baptist Church and stayed there until June 13, 1981. Sister Owens then joined Matrimony Primitive Baptist Church on confession of faith, and stayed there until her death. She loved her church and attended when she was able. We hope our loss is her eternal gain. Her funeral service was conducted at Matrimony Primitive Baptist Church by her pastor, Elder Paul Clark.

Be it resolved that a copy of this obituary be sent to the Zion's Landmark for publication, a copy be kept for the church record, and a copy be sent to the family.

Done by order of Matrimony Primitive Baptist Church

in conference, 2nd Saturday, January 13, 1996.

Elder Paul Clark, Moderator
Mabel Rhodes, Clerk

MILL BRANCH UNION

The next Mill Branch Union Meeting will meet, in the presence of the Lord will, with Tabor Church, Tabor City, Columbus County, N.C., the fifth weekend in March, the dates being March 30th and 31st, 1996.

Tabor Church is located just inside the corporate limits of Tabor City, N.C., on the east side of U.S. 701 E. 1st Street.

We invite all of our elders, brethren, sisters and friends to come and worship with us.

J. D. Wright, Union Clerk
Tabor City, N.C., 28493

LOWER MAYO (FIFTH SUNDAY) MEETING

The Lower Mayo Fifth Sunday Meeting is due to be held with Draper Church, Eden, Rockingham County, N.C., on the fifth (5th) Sunday in March, March 31, 1996.

Those coming from either the north or south should take Route No. 14, turn east on Route 770. Go about 4 miles to Phillips Street. Turn left, and church site will be on your left.

We would appreciate our brethren, sisters and friends to come and be with us.

Samuel R. Wood, Sr., Clerk
Spencer, Va., 24165

YELLOW RIVER (ANNUAL) UNION MEETING

The Yellow River (Annual) Union Meeting will be held this year, 1996, with Haynes Creek Church, Gwinnett County, Georgia, on the third Saturday and Sunday of April, the dates being April 20th and 21st, 1996, in the presence of the Lord will.

Directions to Haynes Creek Church are as follows: From I-85 exit at Ga. 20 South. Follow Ga. 20 through Lawrencville, Ga., to inside city limits of Grayson. Take Rosebud Road which angles to the right. You will cross U.S. Route 78 at traffic light. Continue on for about one and one-half miles to church site on your right. Haynes Creek Church is located about 10 miles west of Loganville, Ga.

We invite the brethren (our correspondents), associations, and independent churches to come and be with us in our union meeting.

Hewatt Fleming, Clerk
Homer, Va., 30547
Tele. (706) 677-3785

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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January-February 1996

Number 1

SUBSCRIBER DESIRES LARGER PRINT

J.M. Mewborn,
Note is to say that I am
let my subscription to
Landmark run out. I
know that I am late in getting the
renewal to you. My dues are en-
closed. As of late, I have become
somewhat more forgetful than I
use to be.

Dear Friend, I am now past 82
years of age, and my eyesight is
failing very fast. It would greatly
help me to continue to read and
enjoy this good paper if the print
could be larger. This would not
strain my eyes so badly at my age.
I will just send in the balance, now
due, for the current year, 1996.

I hope you can read my hand-
writing in this letter. Also, I hope
that you and your family are do-
ing well, and I wish you the best
of health. It has been nice read-
ing your paper.

Love to all,

Elma G. Wilson
Kenansville, N.C., 28349
March 10, 1996

A LETTER TO OUR SUBSCRIBERS AND READERS FROM THE EDITOR (PLEASE READ)

Dear Beloved Brethren, Sisters
and Friends,

The above letter of Mrs.
Elma G. Wilson is so typical of
many that we have received for
the past several years regard-
ing the small print that we have
been using in the publication of
our family paper, Zion's Land-
mark. Also, we have had sev-
eral of our faithful subscribers,
especially older ones, speak to
us verbally about the size of the
small print being difficult to
read with the hope that it could
be improved by being made

larger.

After giving the matter seri-
ous thought, and after investi-
gation to the expense in mak-
ing the change for larger print,
we have found that we can go
from the current format
pamphlet style to the tabloid
(news-paper) style and be able
to accomplish this change.
However, we will not be able to
use the original bookstock pa-
per, which, today, has become
very expensive in the printing
and publication business. We
will, however, use the best qual-
ity newsprint now available. In
order to get the larger (12 pt.)
type to make the reading easier,
we must sacrifice the
bookstock (better quality) pa-

larger print.

It is to be pointed out that
the original style of publication
of the Zion's Landmark, when
it begun on November 15, 1867,
was published in tabloid news-
print style. As we have stated,
in order to get the larger print,
and at the same time hold our
cost or production in line with
no increase in the cost of pa-
per to our subscribers, we must
sacrifice the quality of paper
from bookstock (heavier) to the
lighter, thinner newsprint. We
have not increased the price of
the paper, as noted on our front
cover, since the "January-Feb-
ruary, 1986," issue. We have
been blessed to hold the line,
especially in behalf of our se-
nior (older) readers, many of
whom are on a fixed income.
We hope that our entire list of
subscribers will be given a
mind and heart of understand-
ing concerning this change and
the reasons for having to make
it.

J.M. Mewborn
April 26, 1996

A DESCENDENT OF ONE OF THE EARLY MEMBERS OF ROARING RIVER CHURCH IS CONTENDING FOR THE TRUTH

February 18, 1996

Elder J. M. Mewborn
Zion's Landmark
P.O. Box 393
Willow Spring, N.C., 27592

Dear Elder Mewborn,

Recently, a friend loaned me
the "September-October,
1995," issue of Zion's Land-
mark. I had heard about this
publication, but this copy was

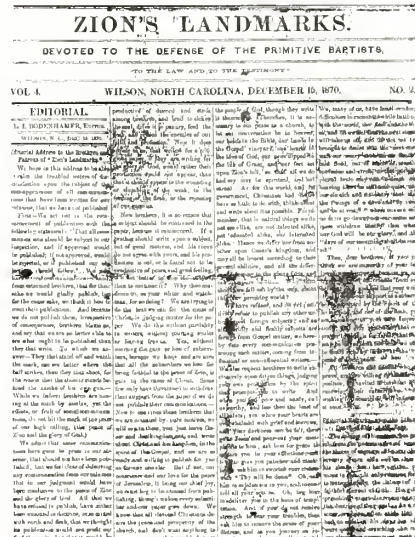
the first one I had ever received
and read. Before this, my sub-
scriptions were with the Signs
of The Times, and Elder Berry's
publication, The Old Faith Con-
tender, while he lived.

I was born and raised at
Sparta, Allegheny County,
North Carolina. Our farm ad-
joined the one of Elder A. L.
Presnell, a former pastor of
Roaring River Church. Also, the
Sparks family, that was men-
tioned in the early (Part I) his-
tory of Roaring River Primitive
Baptist Church, published in
the "September-October,
1995," issue of Zion's Land-
mark at pages 9-12, are my an-
cestors. If the Lord will, I hope
to visit Roaring River Church at
an early date.

For about 17 years, I resided
at Nashville, Tennessee, (1977-
1994). I retired from the Armed
Service in 1994, and am spend-
ing most of my time at Sparta,
North Carolina. However, I was
recalled to the Army (Active
Duty) in December, 1995, due to
the Yugoslavian (Serbia-
Bosnia-Croatia) War.

Please enter for me a sub-
scription to Zion's Landmark as
per funds enclosed. Also,
please find enclosed a few
comments I have attempted to
write on the natural (or carnal)
mind's existence of being en-
mity against God. You may feel
free to print it in the Zion's
Landmark, if you see fit. If you
do not feel it worthy of publica-
tion, I assure you that it will not
be a problem. Please start my
subscription with the "Novem-
ber-December, 1995," issue of
the paper.

All for Christ's sake,
Hoyt Sparks,
APO AE 09708



A photostatic copy of the front page of the
December 15, 1870 issue of Zion's Landmark in
the tabloid (newspaper) print style that shows
how the paper appeared from its inception, 1867
to the year 1886, when it was converted to the
pamphlet style. We are returning this style of
publication with the inception of this "January-
February, 1996" issue. While the inception date
of Zion's Landmark is either August 15, 1867,
or November 15, 1867, this one is the oldest copy
that we have in our files.

per for the newsprint. We trust
that you will be able to under-
stand this change in order to
help our older subscribers and
readers to be able to read the
paper more easily, with the

**"THE CARNAL MIND IS ENMITY AGAINST GOD."
(Romans 8:7.)**

A. Romans 8:7. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

B. 1st Corinthians 2:14. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

C. Ephesians 2:14-17 "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh."

D. James 4:4. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

When Adam fell, he took with him every person who would (ever) be naturally born into the world because he (Adam) was the Federal head of all to be born, and, thereby, when he fell, all of his posterity and natural mankind fell with him. In this fall, there was a death or spiritual separation by man from God, which then was passed upon all of mankind to be possessed with a natural mind. It is the intent of the author of this article, if it be the Lord's will, to attempt to view and examine this carnal mind in context with the above scriptures.

In what is professed to be the Christian world, there are only two (2) foundations of belief, and both claim that Christ is the Head: One (1) believes that man has the ability to acquire salvation through accept-

ing Christ, and good works earn him a place in heaven eternally; the other believes they (God's people) were chosen by God's election because it was simply God's will, and not merited due to anything man does or does not do. Normally, the first is usually referred to as a works doctrine, while the second is a doctrine of election (or by Grace alone). Also, in the first (or works doctrine) there are many variations within those who profess belief concerning what takes place after someone works themselves into favor with God. Some believe that after they obtain their salvation, they can never take it up again; and some believe that after they obtain their salvation, they can put it aside any time they choose, and, therefore, they can take it up again at anytime they so choose. As an opposition to the works doctrine, there is the election which was put into place by God before the foundation of the earth or world, and it has no dependence upon mankind, whatsoever.

Arguments and disagreements have raged for many, many years (centuries of time) between those advocating a works doctrine and those advocating the doctrine of (unconditional) election. Let us examine the works doctrine in light of the above scriptures to see if there is any whole or part truth in which a claim of correctness can be and for which a surety can be held or clung to for comfort. The central or common thread, running through the above scriptures, is that the natural man, the carnal mind, the friendship of the world, etc., all being the same, is an enmity with God, and, as such, cannot spiritually discern any matter, whatsoever, since it is not subject to the law of God.

Those who believe in the works doctrine, the one that proclaims good (human) works, believe that it causes God to accept the person, and that these good works get the person to Heaven. Therein lies the paradox because the scrip-

tures plainly teach that the natural mind of man cannot produce anything pleasing to God. If man is possessed of a natural (or Adamic) mind which was brought about from Adam's fall (in the Garden of Eden) and this natural mind cannot do anything pleasing to God, what, then, is the process by which election is the answer or truth? I have not been able to read, neither have I heard, as to why God chose the process of election! All I know is that He chose election, and that is explanation enough.

Within God's elect family, each individual is spiritually born (again) somewhere between natural conception and natural death. At some point during the natural lifetime of an individual child of God, who has been spiritually born (again), there is a quickening of the Spirit wherein the individual is made aware (or made cognizant) that something has taken place to cause him to inquire about, desire, and run after those things of God that will follow the seekings of spiritual matters. (Some believe that the Spiritual birth, which is bestowed by God on His chosen ones, takes place at the same time the person is made aware there has been a change which causes them to search and desire to learn things, spiritually. This point may be, or possibly could be, true for which, I think, there is not a reason to contend or argue, because, either way, it does not have a bearing on the salvation of the child of God. And in either case, there is no dependence upon the creature or natural mind of man.) Upon being made aware of this change, the person hungers and thirsts after righteousness to learn of Christ, and, hence, follows a growth in grace.

The doctrine of election is driven home in a forceful, infinite manner in Romans 10:20. "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me." It is impossible for a natural (carnal) mind to ini-

tiate a cry unto God and ask for a Spiritual birth, or anything else spiritually, as this has been plainly set out in the beginning scriptures already referenced in this article, including this passage of Romans 10:10, just quoted, which eloquently states that those (children of God) were found of Him, even though they were not seeking Him, and God was made manifest to them without their asking. HOW PLAIN, HOW SIMPLE! but, yet, how unclear and how confounding to those to whom God chooses to not reveal the truth as it is in Jesus Christ.

Expressions, used by those of the works persuasion, try to show that the individual can cry out to God to be saved, that he can accept Christ as his Saviour; that he can ask God to give him a new birth (spiritually); and that Christ offered Himself on the cross for (and to) all of mankind. These expressions are man-made, strictly speaking, and are not grounded in scripture. This is especially true in John 3:3, where Christ plainly tells Nicodemus that except a man be born again, he cannot see the Kingdom of God. And, on further in this same chapter, Christ explains that the new (Spiritual) birth is a gift of God at God's own choosing without any action, whatsoever, on the individual's or creature's part.

After an individual has been spiritually born and made aware of a change, it is then that he has been made a teachable character in Christ, and that he is blessed to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ for the remainder of his years. This desire, implanted by the Holy Ghost, is effectual, and gives the individual a desire towards obedience (to do those things which are right in Christ). With Christ's finished work, the eternal destiny of His family is made sure and steadfast without any action (works) on the part of the individual or sinner. Proverbs 16:1-4 points out that both the preparation of the heart in man, and the answer of the tongue, is from the Lord.

The Lord made all things for Himself; yea, even the wicked for the day of evil." Proverbs 16:4.

Romans 11:1-7 clearly shows that it (salvation) is either of works or of grace. "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." In addition Paul states that the election hath obtained it, and the rest were blinded. Hebrews 6:1-6 shows how an individual may be enlightened, and, if he is not kept and he should fall away, they cannot be renewed again unto repentance, for this process would be tantamount to crucifying Christ again. "For it is impossible for those who were enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again and put Him to an open shame." This shows a person cannot fall away to be eternally lost if he is a child of God; however, this does not mean he cannot be disobedient while on this earth, for surely he can be disobedient, if not blessed and kept, but God's rod of correction will surely fall on him at His own appointed, good time.

The above comments are not made or meant to be an all-exhaustive list of things to show that God has an elect family. The whole of the Bible (or Scriptures) from the first word of Genesis to the last word of Revelation teaches the doctrine of election, predestination and foreordination with no restriction, whatsoever, on God's omnipotent power or will. All that is presented here is to show clearly that the fallen creature in Adam or man cannot discern or ask concerning spiritual matters and things. Spiritual matters and things come only after God bestows a spiritual birth and awareness, which is done only at God's choosing. After God gives the spiritual

birth and awareness, it is then the person can attain towards obedience.

There is nothing, whatsoever, in the scriptures (Bible) to show that a person has the power to choose eternal salvation. Salvation is a gift of God, not as a reward for doing good. This gift of God is simply that it pleased Him to do so.

Also, there is nothing in the scriptures to prove that a child of God will be judged at the end of time. (If anyone can use the Bible as a whole, not take anything out of context, and not render a private interpretation, and show me a person can save himself, or have a choice or influence in the matter), or can also show me where a child of God will be judged at the end of time, please let me know.

Submitted in bonds of love and friendship, I trust, for Christ's sake,

Hoyt Sparks
APO AE 09708

(We appreciate this good article, recently submitted to our paper by Mr. Hoyt Sparks. If not deceived, he has been wonderfully blessed to set forth the true doctrine, and we hope he will be given the mind to write again. If it is the Lord's will, we hope to meet him soon. J. M. Mewborn.)

SOME DIFFERENCES BETWEEN SHEEP AND GOATS

Elder L. H. Hardy,

Dear Nephew:

Your good letter was received last Saturday P.M. I am glad to learn that the brethren were edified by my preaching. Sheep feed together for they like the same kind of food, and goats feed together for the same reason; but, goats and sheep do not feed with each other or together for they do not like the same kind of food. Their appetites are different.

So if the brethren at Reidsville Church enjoyed my preaching, we must be related, and that gives me renewed consolation. It is very encouraging to me for my preaching to be received by the brethren, and especially by those who

are well informed and established in the truth. But you know that better than I can tell you, even if I should write a long letter on the subject, for experience teaches knowledge.

Sheep and goats do not like to flock together because their natures are so different, and the goat has an odor which the sheep does not like, for the sheep is a very clean animal. Yet sometimes sheep seem to have their discriminating sense of detection of wrong benumbed, and they cannot see afar off, nor so well nearby. In



Elder Drewry Aldridge (D.A.) Mewborn,
author of this article, lived near
Farmville, Greene County, N.C.

this condition they are ready to put their mouths to the water and drink whatever comes, instead of looking to see what is in the water. Therefore, they need to have someone to watch for them, and to give the alarm when danger is near. Therefore, the watchman is put on the wall where he can see the enemy that may approach from without and at the same time watch over the flock from within to warn them of danger among themselves, and to feed the flock over which the Holy Ghost has set them.

Our Captain is a wise General and knows on just what part of the wall to place each gift so that each one has only to exercise the gift that God has given him where He has placed him, and do whatsoever his hand finds to do with all his might as unto the Lord, leaving the result with the Lord who knows how to send the former and the latter rain and to cause to prosper in what He pleases.

There are always dangers that threaten the flock in many

places. Because of a variation of circumstances, these dangers are different in their nature and makeup, and our Captain is so wise that He has and does place the right watchman in the right place at the right time with the right gift. To believe otherwise, it seems to me, would be to doubt the wisdom, love, and the omnipotence of God. I firmly believe that at some time each one of the Lord's loved ones feels that his burden is too great for him. Goliath must be slain, the hill of difficulty must be climbed, the lines must be passed, and the valley of the shadow of death must be crossed. The Lord is our only sufficiency in every case. "Sufficient unto the day is the evil thereof." (The Language of the Lord Jesus Christ, Matthew 6:34.) Great is the mystery of iniquity, but greater is the mystery of godliness.

Israel of old had many doubtings and evils in the wilderness, but the most and hardest of their battles were fought after they had crossed over the Jordan, and ate of the old corn. We need not expect to enter the Kingdom of God except through great trials and many self denials. Self is one of our hardest, worst enemies to conquer, as sin dwells in the flesh, and that conquering can be done only through the Spirit of God.

The Lord continue to bless you abundantly in His service and with all needful things both for time and eternity.

Very affectionately,

D. A. Mewborn
Farmville, N.C.
April 5, 1913

THE "GOATY" ODOR OF THE GOAT

As my great-great uncle, Elder D. A. Mewborn, (1840-1928), wrote back on April 5, 1913, from a letter written to his nephew, Elder L. H. Hardy, that was published in the Zion's Landmark at that time, sheep are different from goats in many ways. Sheep do not have the familiar beard of the billy goat, nor his well-known "goaty"

odor, as mentioned by Elder Mewborn. Although very similar in some respects, there are very refined, discriminatory characteristics between the sheep and the goat on the other hand.

I have been asked to define the spiritual type, as it applies in true religion from scriptures, of the well-known "goaty" odor of the goat. I shall endeavor to do so, if the Lord will, as follows.

First, may I ask the question, "Have you ever been in a conversation with any person when the subject of religion came up, and the other party began discussing his views by telling you that he had been saved, how he got saved, when he accepted Christ, when the Lord saved him, that he knew he was saved beyond any shadow of doubt, and that heaven, he knew for sure, would be his home after this life?" I am sure you have experienced such along the way somewhere in this life, no doubt.

We will continue by saying that you without foresight or forethought, differed or countered with the opposite party by gently mentioning that we are saved by hope and not by sight. The other party looked at you with somewhat amazement. The other party made light, or hooted at you with your suggestion, not only of having a hope, but also that we are saved by hope. He almost laughed you to scorn by telling you that, if a hope is all that you have, you have nothing. However, you have already "cast your pearl before swine, and endeavored to give that which is holy unto dogs," with the conversation continuing. The difference of opinions continue with a rise in intensity; however, the other party becomes temperamental with a gradual assent into arrogance and hostility. By the time the conversation has reached this point, the other party has heated up to the point by inferring that you are totally ignorant, you need help immediately and that you are in bad shape. He leaves the impression that he knows

it all, that you know nothing, and you are ignorant, lost, and to be pitied.

I will say that the intensity of the wrath in the smell of such a person, called in natural terms, an Arminian, is the same thing here as the odor represents itself in the goat. It may start out very mild, but if stirred, it will grow in intensity, finally reaching the point or degree of rankness that the first party has to walk off or away. The word "rankness" of smell as used in this instance points to the expression that we have often heard, "a rank Arminian," or a "genuine Arminian." So, the greater the smell, the ranker the Arminian. This odor or smell is in all goats, but it is completely lacking or is minus in all sheep. God in His creation made a distinct difference, completely inseparable, when He made Sheep and when He made goats by giving the goat this "goaty" odor.

There are wild sheep and there are (tame) domestic sheep. Jesus told the wild Gadarenian, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19. When a new heart is given, we have the tame sheep, domestic one who lives at home peacefully, when sin and the hard and stoney heart have been cast out. Jesus made the "wild Gadarenian," at first being a wild sheep, to become a tame sheep.

Sheep have all kinds of enemies, both foreign and domestic. Meat eating wild animals often attack sheep, and dogs sometimes kill sheep. Coyotes and wolves kill at least four per cent of all lambs born in the United States each year. These are outward enemies. Internal enemies consist of attacks by various parasites and diseases. Foot rot and sore mouth are common diseases. Sheep suffer from internal parasites, and also from a disease called sheep scab caused by mites and ticks. These things are true naturally, as well as spiritually in the church, by comparison.

The true Church of God has enemies both from without, as well as from within, to destroy it.

These enemies, both outward and inward, foreign and domestic, are still around and in (or among) the true Church of God. Therefore, the church is dependent upon "that great Shepherd of the sheep, through the blood of the everlasting covenant" to watch over it and keep it from all of the various kinds of enemies who are ever lurking to destroy her peace. When they have destroyed her peace, they have destroyed "her life which is more than meat, and the body which is more than raiment." Hebrews 13:20 and Matthew 6:25. The church of the Living God has all kind of enemies, both externally and internally, as we have just stated.

Yes, sheep and goats are closely related and have many of the same, very refined physical characteristics. However, there are several major differences between the two animals, one of them being the strong, musky odor that is given off by the buck, or male goat. There are true, spiritual (Arminian) billy goat bucks, and when they get aroused (upset) with you, you will not have to go around looking for them. He will be over all you, very upset, before you can realize it. It seems sometimes they are everywhere. Some Old Baptist preachers in the past were gifted to know how to skin them. Elder J. W. Wyatt was one of them. It was always said about him that he knew how to skin Arminians. This requires a special gift, however.

Elder D. A. Mewborn had visited his nephew, Elder L. H. Hardy, when he lived at Reidsville, North Carolina, in 1913, and had preached for the Primitive Baptist Church in that town. Such writings do not age, for they testify of the same truth that we believe and maintain in this day and age. This correspondence of Elder Mewborn was taken from the May 15, 1913, issue of Zion's Landmark.

J. M. Mewborn

CONTRIBUTIONS TO "FRIEND'S FUND FOR ZION'S LANDMARK" FOR PERIODS, VIZ:

*JANUARY 1, 1994, to
JANUARY 1, 1995,
JANUARY 1, 1995, to
JANUARY 1, 1996.*

The following contributions are herein acknowledged to the "Friend's Fund For Zion's Landmark." This fund was established in the year 1991 by contributions from our friends who desired to help in the future continuation of this paper, and to supplement expenses, when needed or necessary.

Such interest and concern for the paper is truly soul-humbling and heart warming, especially in these times. We cannot express our unworthy feelings for your support.

If at anytime anyone would like to make a contribution to this fund, please indicate on your check "For Friend's Fund." May we again say, "Thank you," for your interest, prayers and concern in behalf of Zion's Landmark.

*(January 1, 1994, to
January 1, 1995)*

Jack K. Hays (Tx.)	\$ 50.00
A Friend (N.C.)	\$200.00
Mrs. Elizabeth Reed (Ohio)	\$100.00

*(January 1, 1995, to
January 1, 1996)*

Edward J. Watkins (N.C.)	\$100.00
Michael L. Clayton (N.C.)	\$200.00
Elizabeth Reed (Ohio)	\$100.00
A Friend (N.C.)	\$ 85.00
A Friend (N.C.)	\$200.00

Total (Years 1994 & 1995) \$1,035.00

J.M. Mewborn

John T. Brooks, AZ.	2.00
Martha N. Marcom, N.C.	8.00
Robert G. Fields, N.C.	5.00
W. L. Gore, S.C.	2.00
Clayton H. Bond, VA.	5.00
Dixie P. Eaton, N.C.	1.00
Jerry Whittington, N.C.	2.00
Doris P. Wood, N.C.	2.00
Eugene Gardner, GA.	25.00
Tommy Middleton, N.C.	5.00
Rachel C. Manuel, VA.	2.00
Darlene Jackson, VA.	5.00

J. L. Bocock, FLA.	4.00	Bill G. Clinton, CA.	2.00
L. B. Tart, N.C.	2.00	Elder Walter B. Wilson, CA.	7.00
Addie B. Neal, VA.	20.00	Shirley Ann Cox, S.C.	2.00
Alma S. Martin, N.C.	17.00	Avis L. King, VA.	5.00
W. A. Norman, N.C.	5.00	Hassell A. Hale, VA.	10.00
Reba R. Wheeley, N.C.	2.00	Mattie B. Whitfield, N.C.	10.00
Elder Sidney E. Rakes	3.00	Sonia Varney, OH.	2.00
Alice A. Melton, N.C.	2.00	Myrtle Baker, N.C.	20.00
Vernon M. Hopkins, VA.	2.00	Esther Holland, TX.	10.00
Edith M. Martin, N.C.	2.00	Elmo Dean, N.C.	2.00
L. M. Davis, S.C.	10.00	C. D. Barnwell, N.C.	25.00
Jessie B. Mitchell, Sr. VA.	5.00	Mrs. Edward F. Vernon, N.C.	8.00
A Friend	20.00	Danny L. Summerlin, N.C.	6.00
George A. & Ruby J. Fulk, N.C.	6.00	Frankie L. Robinson, N.C.	20.00
Hewatt L. Fleming, GA.	2.00	Rachel C. Manuel, VA.	8.00
Samuel R. Wood, VA.	5.00	E. Odell Gore, S.C.	2.00
Frankie L. Robinson, N.C.	5.00	Delta Boyd, S.C.	5.00
Bobbie L. Bentley, GA.	10.00	Rachel Gore, N.C.	5.00
Frank W. Stokes, N.C.	10.00	Violet M. Copenhafer, MD.	5.00
Sudie P. Malone, N.C.	8.00	Hazel Branche, VA.	2.00
David Pulliam, N.C.	2.00	Inez J. Best, N.C.	5.00
Evelyn G. Pollock, N.C.	2.00	Eunice Hackney, N.C.	2.00
Barnabas J. Brammer, MD.	5.00	Coy R. Furr, N.C.	5.00
James Tester, N.C.	2.00	Lillie A. Phillips, VA.	2.00
Mrs. Charlie T. Stoots, VA.	10.00	Curtis R. Austin, Jr. N.C.	11.00
Sylvia H. Dobbins, VA.	2.00	Joseph Plaster, VA.	2.00
Thelma D. Stephens, N.C.	2.00	Elder Claude Brown, N.C.	2.00
Lindsey B. Tart, N.C.	2.00	Max Kearney, N.C.	2.00
Lelia P. Pennington, N.C.	2.00	Charlie D. Alston, N.C.	2.00
Eunice D. Matthews, N.C.	2.00	Reuben C. Bowes, N.C.	5.00
Annie A. Turnage, VA.	10.00	Lula M. Morgan, GA.	5.00
J. Issac Hill, N.C.	2.00	Elder Cletus Turner, VA.	1.00
Ruth Clark, N.C.	5.00	Elder C. T. Harward, N.C.	7.00
Aubrey A. Mabe, N.C.	7.00	John W. Craig, VA.	5.00
Joseph C. Kearney, N.C.	10.00	Kenneth Hollandsworth, VA.	10.00
E. Wade Watson, N.C.	5.00	Katie Holt, N.C.	2.00
Chester Taylor, N.C.	5.00	Nancy Yancey, N.C.	10.00
Evelyn Lee, N.C.	2.00	W. C. Lake, FL.	5.00
Thelma Stutts, N.C.	2.00	Lessie S. Sladky, N.C.	1.00
Mary Lousie Jones, N.C.	2.00	Mrs. Curtis Chandler, GA.	2.00
Paul C. Allen, GA.	2.00	Eula Kearney, N.C.	4.00
Lowel Hopkins, VA.	5.00	Norman N. Bird, W. VA.	10.00
J. B. Mitchell, Jr., VA.	2.00	Grayson Fender, N.C.	5.00
James W. Keese, KY.	2.00	Elder Elbert Kirkman, N.C.	3.00
Charlie L. Harryman, N.C.	10.00	Elder Walter Branch, N.C.	3.00
Madeline M. Lowry, N.C.	2.00	Erma W. Gardner, N.C.	2.00
J. D. Phillips, VA.	10.00	Ethel C. Clayton, N.C.	2.00
Dorothy Combs, VA.	5.00	Jeffie Fitzpatrick, GA.	4.00
Lloyd Mobley, GA.	20.00	Woodrow W. Bellinger, NY.	5.00
W. A. Craven, N.C.	5.00	Lillian Havner, N.C.	2.00
Tommy G. Clayton, N.C.	5.00	Anna W. Stott, N.C.	2.00
Rudy L. Ogburn, N.C.	20.00	Ruthene Cox, N.C.	10.00
Lettie W. Flood, N.C.	2.00	Elder James S. Mosley, N.C.	26.00
Elva S. Boomer, VA.	3.00	Reece Gallimore, N.C.	2.00
Bob & Gay Short, MI.	10.00	Ben H. Cotton, N.C.	5.00
Russell V. Angle, OH.	2.00	Lester Gray, N.C.	5.00
Clifton King, N.C.	2.00	George H. Gray, N.C.	2.00
Lillian Havner, N.C.	2.00	J. Cline Chandler, N.C.	2.00
Hewatt L. Fleming, GA.	2.00	Margaret B. Lunsford, N.C.	4.00
James H. Rose, N.C.	17.00	Mrs. Raymond Pridgen, N.C.	5.00
William McKee, N.C.	10.00	Donna Ezzelle, N.C.	5.00
Georgia E. Edwards, N.C.	5.00	Elder Lynwood Jacobs, TX.	2.00
Lerah J. Parker, N.C.	2.00	Thelma Q. Jones, N.C.	12.00
Joseph S. Barnhill, N.C.	2.00	Alsberry E. Smith, VA.	2.00
Elma G. Wilson, N.C.	2.00	James W. Lewis, N.C.	2.00
Fratie B. McGee, GA.	2.00	Lucille Ott, TX.	5.00
Mrs. James W. Lewis, N.C.	2.00	Cornell W. Mabe, N.C.	2.00
Gladys Howerly, VA.	5.00	Jack A. Stanley, S.C.	35.00
Newman I. Lanier, N.C.	2.00	Annie H. Hunt, N.C.	1.00
Norman Chilton, KY.	2.00	Eva Deaton, N.C.	7.00
Morris A. Apple, N.C.	12.00	Mary S. Smith, N.C.	2.00
Elder H. F. Dagenhart, N.C.	2.00	W. E. Pollard, N.C.	25.00
Elder John T. Lee, N.C.	7.00	Elder Claude Brown, N.C.	3.00
Earnie Prince, N.C.	5.00	Mrs. Helen Hylemon, N.C.	2.00
J. M. Jones, N.C.	7.00	Alene Roycroft, N.C.	2.00
Raymond J. Moon, GA.	2.00		

GID WILLIAM EATON

Gid "Bill" William Eaton, age 73, was born May 2, 1922, in Stokes County, North Carolina, to John William and Della Whittington Eaton. He passed away August 23, 1995, and his funeral service was conducted by Elder Ralph Gaines and Elder James Moody at Pugh Funeral Home Chapel, Asheboro, N.C. His body was laid to rest at Randolph Memorial Park, in Asheboro, N.C.

He is survived by his wife, Sister Dixie Pyrtle Eaton; two daughters, Alma Kay Taylor of the home, and Patricia Eaton Ray, Asheboro, N.C. One son, Gid William Eaton, Jr., Ramseur, N.C., one sister, Mrs. Ruby Martin, High Point, N.C., with six grandchildren and two great grandchildren with a host of friends, all of whom are left behind to mourn his passing.

Bill was a resident of Randolph County, North Carolina, living near Asheboro for thirty-five (35) years. He was retired from Klopman Mills and part-time framing. In his retirement he worked at Apple House Cafeteria and the Sports Center. He was such a dependable employee that they did not want to see him go when he had to permanently retire for health reasons.

He was a Trustee at Rock Hill Primitive Baptist Church, Asheboro, North Carolina, for many years. He was never blessed to offer to the church, but was made to love and believe the doctrine of salvation by grace. He manifested the fear of God in his walk and talk throughout his daily life. When there was natural labor to be done on church property, he didn't stand back—he was a leader. He even went alone many times and did many things, but we feel God was there with him. His son spoke for all of us when he remarked at the funeral home that "My Dad was the most honorable, honest and truthful man he had ever known."

Bill departed this life in his sleep to rest from his labor and

afflictions here, and to awake on the sunny banks of sweet deliverance with our Saviour and all the saints of God around His throne to sing His praises forever.

Therefore, be it resolved by Rock Hill Primitive Baptist Church that copies of this obituary notice be made as follows, one for our church record, one for his family, and one for Zion's Landmark for publication.

This was done by order of Rock Hill Church in conference on November 18, 1995.

Elder Ralph Gaines, Moderator
Joseph Robbins, Clerk

Sister Dixie Eaton
Brother Clifton King
Brother Henry Lanier
(Committee)

LAUREL SPRINGS ASSOCIATION

The 58th Annual Session of the Laurel Springs Association will convene, if the Lord will, with Round Peak Church, Surry County, N.C., on Friday before the first Sunday in June, 1996, and will continue through Sunday following, these dates being May 31, June 1 and 2.

Directions are as follows: From Mt. Airy, N.C., take Route 89 west for about 8 or 10 miles. Go under Interstate 77 (I-77); go to the top of the hill (1/4 mile), turn right on "Round Peak Church Road." Go about two (2) miles to white church building on your right.

We invite all believers in truth to attend, and worship with us, if so be the Lord is pleased to bless us to that end. Especially do we solicit the presence of our dear ministering brethren.

Reuben Hawks, Assn. Clerk
Galax, Virginia, 24333-4411

SALEM ASSOCIATION

The 87th Annual Session of the Salem Primitive Baptist Association will convene, the

Lord will, on Saturday before the third Sunday in June, 1996, and will continue through Monday following. These dates are June 15th, 16th, & 17th. The association will be entertained by Burlington Primitive Baptist Church on the Bunker Hill Church grounds. Bunker Hill church is located on route N.C. Hwy. 66, just south of Kernersville, N.C.

Those coming by way of Greensboro, N.C., or Winston-Salem, N.C., should follow Interstate 40 (I-40) west from Greensboro, or east from Winston-Salem, to the junction (or intersection) with N.C. Hwy. 66 at Kernersville. Follow N.C. Hwy. 66 south approximately (1) one mile to Bunker Hill Church on your right.

Those coming by way of High Point, N.C., should follow Route U.S. 311 north to the junction with N.C. Hwy. 66. Follow N.C. Hwy. 66 north approximately (4) four miles to Bunker Hill church on your left.

We invite all our corresponding brethren, sisters and friends to visit with us during our association.

John T. Lee
Burlington, N.C., 27215-3351

MILL BRANCH UNION

The next session of the Mill Branch Union will be held at Mt. Pleasant Church, Lee County, South Carolina on the 5th Saturday and Sunday in June, 1996. Mt. Pleasant Church is located about two miles south from Bishopville, South Carolina, near the intersection of U.S. (Hwy.) 15 & Interstate 20.

We invite our ministering brethren, brethren, sisters, and friends to come and visit with us.

J.D. Wright, Clerk
Tabor City, N.C., 28463

FIFTH SUNDAY MEETING IN JUNE, 1996, AT LITTLE VINE CHURCH, SYLVATUS, VA.

Dear Brother Mewborn,

We will appreciate it very much if you will state in the Zion's Landmark that Little Vine Church, Carrol County, Virginia (New River Association) has called for a fifth Sunday meeting (only) in June, 1996, the date being June 30th, in order that our dear brethren, sisters and friends can meet with us of our correspondents. We extend a kind invitation to them to come and visit with us at this time.

We hope to meet at 10:00 A.M. (E.D.T.), and to begin services shortly thereafter, if it is the Lord's will.

Little Vine Church is located on Little Vine Church Road that runs between and intersects both Highways 52 & 100 between Hillsville and Sylvatus, Va. The church is located about four miles north of Hillsville Va., and about three miles southwest of Sylvatus, Va. On either Highway, U.S. 52 or Va. Hwy. 100, watch for road (permanent) marker, "Little Vine Church Road." We hope our precious brethren will keep us in mind.

Elder S. E. Rakes, Pastor
Dublin, Va.
James H. Payne,
Clerk & Deacon
Max Meadows, Va.

ABBOTT'S CREEK ASSOCIATION

The 169th Annual Session of the Abbott's Creek Primitive Baptist Association will be entertained by Gaines Grove Church, to be held at Rock Hill Church location, Beginning on Friday before the 4th Sunday in August, and to continue, the Lord will, on Saturday and Sunday following, the dates being August 23rd, 24th & 25th inclusive.

Directions to Rock Hill Church are as follows: Those coming from north and south take U.S. Route 220 to junction with U.S. 64 at Asheboro, N.C.

Then take Route U.S. 64 west about 1/2 mile to Old Farmer Road. Turn right to church location on your right. Those coming from the east and west, come to the above mentioned intersection of Routes 220 & 64, and follow Route 64 to your right hand turn on Old Farmer Road.

We invite our ministering brethren, brethren, sisters and friends to come and be with us in our association.

Ralph V. Gaines,
Asheboro, N.C., 27203

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Association will convene this year, the Lord willing, on July 6th, 7th & 8th, 1996, at the Permanent Meeting Grounds (or site) which is located just off Highway 158, near Surl Church, about seven (7) miles east from Roxboro, Person County, N.C.

Eno Church, Durham, N.C., will be entertaining this session of our association. Elder Burch Wray was appointed to preach the introductory sermon, and Elder Thomas R. Whitley as his alternate.

All lovers of the truth of Salvation by Grace are invited to meet with us, and we especially invite our ministering brethren.

Charlie Blalock,
Association Clerk

HISTORICAL PRECEDENCE OF ZION'S LANDMARK REMEMBERED AND ACKNOWLEDGED

On February 9, 1996, I received a telephone call from Mr. Morgan Dickerman, III, Current publisher and part owner of The Wilson Daily Times, the current newspaper of Wilson (and Wilson county) North Carolina, asking me if I would be willing to come to Wilson on Sunday, February 18, 1996, to give the

invocation for the 100th Anniversary (Centennial) celebration of this paper. (This outstanding eastern North Carolina publication had begun publication on Friday, February 21, 1896, and was about to reach its 100th birthday.)

Mr. Dickerman, a great, great grandson of Elder P. D. Gold and the fourth generation publisher of this Wilson's (North Carolina) locally owned newspaper, the fifth generation of his family to enter the printing business), went on in his telephone conversation to explain to me that it was his desire, along with his mother's, Mrs. Margaret Dickerman's (Vice President and co-owner of the company with her son), wishes that I be asked to come and give the invocation (or opening) of the celebration of their century-long publication The Wilson Daily Times. This request, he said, was being made to honor the Primitive Baptist people (and the church) with the memory or their forefather and forebear, Elder P. D. Gold, a founding editor with Elder L. I. Bodenheimer, M.D. of Zion's Landmark in 1867 that gave rise to the Wilson Daily Times, as her parental paper. That it was out of profound respect to these patriarchs of the 19th century that this request was being made.

My wife, Susie, and I accepted Mr. Dickerman's invitation, and we went to Wilson North Carolina, on Sunday, February 18, 1996, where we were blessed to receive the warm hospitality and friendship of Mr. Dickerman and his mother, Mrs. Margaret Dickerman, current owner's and publishers of the Wilson Daily Times. Not only are these two fine people descendents of Elder P.D. Gold, one of the founders of Zion's Landmark, but they are great granddaughter and great, great grandson, respectively, of Elder E. V. White, a beloved, well known elder in the Primitive Baptist church in the latter 1800's, who resided at Leesburg, Va., and who was a member of the Virginia Corresponding Meeting.

composed of churches in northern Virginia in those days.

For many years until 1979, these people published (printed) the Zion's Landmark for me, and their kindness in our behalf and the subscribers of the paper will never be forgotten. It was in 1979 that Mr. & Mrs. Lewis Lawrence, Sr., Fuquay-Varina, N.C. resumed publication for me which continued until 1993, when they retired. It was at that time, just three years ago that Mr. Robin Vanderwall, publisher of a newly formed publication, The Citizen, agreed to help me and came to my rescue in publishing the Zion's Landmark since that time. I want all of our subscribers and readers to know that Robin is doing a wonderful job in getting the paper together for us. Right now, we could not make it without him.

We are publishing below the nice articles that appeared recently (earlier this year) in the centennial issue (February 17, 1996) of the Wilson Daily Times, with a follow-up article (April 1, 1996) that appeared in The Citizen concerning the Zion's Landmark. We believe that you, our subscribers and readers, will appreciate reading these good articles that give a background of how the paper has been published, not only in the past, but also on a current basis.

J. M. Mewborn

ZION'S LANDMARK PRINTER GAVE BIRTH TO TIMES

"Remove not the ancient
Landmark which thy fathers
have set."

-Zion's Landmark motto
(proverbs 22:28)

By Keith Taylor

The century-long history of The Wilson Daily Times grew out of an older religious publication that also continues to this day.

Zion's Landmark has been a source of news, commentary and inspiration for Primitive Baptists in North Carolina since

1867. The paper today is edited by Elder J.M. Mewborn in the town of Willow Spring and printed in Benson.

Throughout most of its early history, however, Zion's Landmark was edited and published in Wilson by Elder Pleasant Daniel Gold. For 48 years—from 1872 to 1920—Gold was what Mewborn described as "the real foundation" of the Landmark.

Zion's Landmark was founded in Salem (now Winston-Salem, N.C.) by Elder L. I. Bodenheimer, a Primitive Baptist minister who edited the publication from 1867 to 1872. Bodenheimer had begun visiting Primitive Baptists in eastern North Carolina after the Civil War. Although some of the earliest issues were edited in High Point, Bodenheimer soon shifted publication of the Landmark to Wilson and, occasionally, Tarboro, North Carolina.

Elder Gold, whose son John D. Gold later established The Wilson Daily Times, became an associate editor of the Landmark in 1871. The following year, Elder Gold acquired the Landmark for \$500, which was a bequest from the Last Will & Testament of a friend.

Elder Gold was well-prepared for a career in publishing, if the memoirs of Josephus Daniels are any indication. Daniels was publisher of the Wilson Advance and later became editor of The News & Observer of Raleigh. The Landmark was published at the office of the Advance until Gold established his own publishing company.

In "Tar Heel Editor" (1939), Daniels described Gold as "a master of logic, profoundly versed in the Scripture" and having "a well-rounded education."

"He wrote with convincing clearness and was widely regarded as the great expositor of Primitive Baptist doctrine," Daniels recalled.

Daniels also attested to the key role Zion's Landmark played in the influence of Primitive Baptists on the early development of Wilson. North Carolina.

"The high place attained by the Wilson Collegiate Institute, the influence of Zion's Landmark, and the presence of the most influential preachers, made Wilson the capital of Primitive Baptists, the Zion of the faithful."

Then as now, Mewborn said, the Landmark published articles on scriptural interpretation and church doctrine as well as the experiences of Primitive Baptists who were "brought into the knowledge of the truth."

Despite the Landmark's longevity, the publication has changed little since the 1860s. Predestination is discussed at length in the November-December 1994 edition. The March-April 1995 edition explores the Biblical significance of the fig tree. Sometimes treatises on religious topics of interest to today's readers are reprinted from decades earlier. Readers sometimes contribute their recollections of Primitive Baptist history or their own insights on spiritual matters.

The Landmark continues to print obituaries containing detailed tributes about deceased believers. Meeting notices for various Primitive Baptist associations are also publicized.

Early copies were printed in tabloid newspaper form, but the Landmark eventually adopted a booklet (pamphlet) style essentially the same as the one still in use today.

Despite its long history, the Landmark's list of editors is not long. After Bodenheimer and Gold were Elders P.G. Lester (1920-29), O.J. Denny (1929-51), T.F. Adams (1951-73) and, since 1973, Mewborn.

In 1953, Adams bought the paper from The Wilson Daily Times, although it was still published at the Daily Times for more than a quarter-century afterward.

In 1967, for the centennial edition of Zion's Landmark, Adams thanked Wilson Daily Times Publisher Elizabeth G. Swindell, granddaughter of Elder Gold, for her family's continued devotion to the Landmark.

"Mrs. Swindell has befriended us greatly, for she has made a sacrifice to continue printing or publishing the Landmark at a price below the actual cost for sometime," Adams wrote. "She has stated to us several times that the sentimental value is always considered in the publication of the Landmark due to her family's association with the paper since 1871..."

Adams willed the Landmark to Mewborn upon Adams' death in 1973, Mewborn said, and "I have tried to carry the ball ever since."

Mewborn said the Landmark was printed in Wilson until 1979 when the equipment that colored the publication wore out.

"They wanted to continue to print it," Mewborn said, but at that time Mewborn decided to move the publishing to Benson Newspaper Printing, which was closer to his home in Willow Spring.

In years past, Mewborn said, the Landmark's circulation had gone as high as 2,000. Today, the Landmark has about 800 subscribers, the majority of whom are Primitive Baptists. As membership among Primitive Baptists has declined, so has the number of subscribers, Mewborn said.

Mewborn, 63, is a Snow Hill native and a retired property and casualty insurance agent. He is pastor of Willow Spring Primitive Baptist Church in Wake county and Mewborn Primitive Baptist Church in Greene County.

Editing the Landmark and keeping it alive have been "a labor or love for the cause for which it represents," Mewborn said. At a subscription price of \$8 for six copies per year - \$15 for two years - Mewborn said the publication is breaking even.

Some of the Landmark's revenue in the early decades came from advertising. A typical edition from 1896 included ads for dropsy remedies, hymn books, a mantle and grate company, Scotch snuffs and Blackwell's Durham Tobacco.

In the 1920s, however,

Lester wrote that "the advertisements have been eliminated at the insistence of many of its readers." Today, the Landmark derives its financial support solely from subscriptions and contributions.

Subscribers have told Mewborn they don't know what they would do without Zion's Landmark. "There has been a great love for this paper through the years," Mewborn said.

Mewborn acknowledged that the number of Primitive Baptists has declined markedly in the last 20 years, but "as long as there's anybody to subscribe and read it, I'll try to continue as long as I can."

Mewborn makes no prediction as to what will happen to the Landmark when the time comes that he is no longer able to publish it.

"It'll be up to a kind, wise Providence," Mewborn said. "Who would have thought that the paper would have continued this long?"

WILSON HOLDS SOME MYSTERIOUS PUBLISHING LINKS

On Feb. 17, 1996, the Wilson Daily Times celebrated its 100th year of circulation. I was recently given a copy of the special edition commemorating the newspaper's centennial.

It's beautifully printed on 40-pound newsprint-the kind that's real white and makes full-color pictures show up nearly as nice as those in glossy magazines. We congratulate the Times and hope for Wilson's sake that another hundred years of local journalism

is forthcoming.

The Citizen, believe it or not, has a somewhat strange and mysterious relationship with the Wilson Daily Times.

Ironically, the town of Wilson appears in the lore of North Carolina journalism more than any other town in the state.

No doubt, the fact that Josephus Daniels (who turned The News & Observer into a significant paper after purchasing it in 1894) spent a number of years publishing the Wilson Advance is partly responsible for Wilson's interesting newspaper history.

The N&O (much to my chagrin) is the state's premier paper-the daily newspaper of the state's seat of power, Raleigh.

And the connections to Wilson pique our curiosity in much the same way that we come to understand a child by knowing his father or mother.

While the Wilson Daily Times is 100 years old this year, there was a publication that preceded it, published by the same man, Pleasant Daniel Gold.

The century of service the Times has rendered to the town of Wilson grew out of a religious publication, which continues to circulate as well.

In fact, Zion's Landmark is one of the oldest continuous publications in North Carolina. It was founded in 1867 by L.I. Bodenheimer, an ardent Primitive Baptist preacher in Salem, (now Winston-Salem) N.C.

In 1871, Elder P.D. Gold purchased Zion's Landmark for \$500, and moved it to Wilson. Gold, whose son, John D. Gold, eventually would establish the Wilson Daily Times, became an associate editor of Zion's Land-

mark. However, when Elder Gold purchased the paper, he was incapable of actually printing it because he had not yet acquired a press.

During the formative years of Gold's stewardship of Zion's Landmark (which would last from 1872 until 1920), the paper was published at the offices of Gold's eventual rival, Josephus Daniels, and the Wilson Advance.

Which brings us to the connection to The Citizen.

Not long after we began publishing in 1993, Lewis Lawrence (founder of The Garner News and The Cary News) and his wife, Mitchell, approached us to see if we might have an interest in taking over a pre-press job that they were prepared to give up-Zion's Landmark.

Ever anxious for another way to make money, we agreed to a price and began putting together our first issue of Zion's Landmark. We have been publishing it ever since.

Elder J.M. Mewborn is the editor of Zion's Landmark now. He's a wonderful man of strong character and gentle manners.

There are the times when we are not able to turn things around as quickly as we should. But, thankfully, Mewborn has been in the publishing business long enough to appreciate how difficult time is to manage when you're working against competing deadlines.

It was several months after we took on Zion's Landmark that I learned of Josephus Daniels early involvement with it. I still get a little misty-eyed when I'm at the office late on a Sunday evening, alone, setting

the copy for another edition of Zion's Landmark. I wonder to myself what thoughts and observations ran through Daniel's mind on his similar lonely evenings with Zion's Landmark.

And, of course, there's an even stranger sensation to our stewardship of Zion's Landmark when one considers the far-reaching differences between our publication and The News & Observer-which only recently fell out of the hands of the Daniels family.

Elder Mewborn, in true Primitive Baptist fashion, attributes our relationship to Zion's Landmark as Divine Providence. "That Zion's Landmark continues to be published is the will of the Lord, and Divine Providence has always made room for that to continue. This same Providence is what brought Zion's Landmark and the Citizen together," says Mewborn.

Whether that's true or not, I like to believe it. Perhaps this design of Providence will rub off on The Citizen. Perhaps in 2093 someone will read of its centennial and the arduous years of struggle that made it all possible. At least we have a connection to Wilson, a town of several long-lasting publications.

Robin W. Vanderwall
Publisher
The Citizen
Raleigh, North Carolina

SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows: \$8.00 PER YEAR

\$15.00 2 YEARS

*These rates took effect with the
"January-February, 1986" issue.*

To Elders: \$7.00 PER YEAR

\$13.00 2 YEARS

If at anytime you fail to get your "Zion's Landmark," please notify the editor at the address on the front cover who will mail you any missed copies.

J.M. MEWBORN, Editor

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

PUBLISHED BI-MONTHLY BY PRIMITIVE OR OLD SCHOOL BAPTIST

J.M. Mewborn, Editor • PO Box 1358 • Coats, NC 27521

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CXX

March-April 1996

Number 2

NOTICE TO ALL SUBSCRIBERS (PLEASE READ)

On Thursday, March 14, 1996, our family (my wife, Susie, our daughter, Suzanne, and I) moved from Willow Spring, Wake County, North Carolina, where I had lived since 1955, to Coats, Harnett County, North Carolina.

Beginning with this "March-April, 1996," issue of Zion's Landmark, it is requested that our subscribers please send all renewals, new subscriptions, meeting notices, articles for publication, and other material or data connected with Zion's Landmark, to my new mailing address as shown below,

"J.M. Mewborn, Editor
Zion's Landmark
P.O. Box 1358,
Coats, NC 27521"

in lieu of:

"J.M. Mewborn, Editor
Zion's Landmark
P.O. Box 393
Willow Spring, NC 27592

I will continue to maintain my old mailing address at P.O. Box 393 Willow Spring, NC 27592 for the time being until everyone can get use to the change. However, it will be appreciated if the new address change can be observed as soon as possible, since I will only be picking up mail at the old address with a maximum of two times weekly, approximately.

Your assistance and cooperation to me in this matter will be greatly appreciated. If the

Lord will, publication of the Zion's Landmark will continue in the usual manner.

We appreciate the support of our brethren, sisters and friends in sending in their renewals and new subscribers to replace those who have passed away and also whom we lose from time to time for other reasons. If you should know of anyone whom you might feel would be a potential subscriber, please send us the name and address. We will send sample copies to them, soliciting their subscription(s). Thank you, one and all, for your help and assistance to me.

J.M. Mewborn

A QUIZ QUESTION – DO YOU KNOW THE ANSWER?

What incorporated town today in the State of North Carolina was founded by and named for a Primitive or Old School Baptist minister?

For the answer, please see Page 3 of this issue of Zion's Landmark.

THE FOREKNOWLEDGE AND PREDESTINATION OF GOD ARE INSEPARABLE.

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah 14:24. "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isaiah 46:11.

Brother Lafayette Wallace, of Eckert, Colorado, a few

weeks ago, wrote us asking that we reply to some statement upon the doctrine of predestination made in another paper. It is our desire at all times to respond to the requests of brethren, if we can do so, and we now feel like replying to the request of our brother. It is not our mind, however, to here enter into any controversy upon this subject. It never has been our desire to use any of the principles of the doctrine of our Lord as a bone of contention, or simply as a matter of debate; the truth of the Word of God is too important and too needful to the comfort of the children of God to be used as a football between opposing parties. We love to read or to hear this doctrine, as well as all other principles of doctrine belonging to the faith of God's elect, set forth when men are truly moved by the Holy Spirit to either write or preach the word, and in setting forth this doctrine of predestination, as well as any other principle of doctrine, we love to hear the arguments that may be drawn from the Scriptures urged in its defense. We are persuaded that all who are taught by grace will delight to hear and to meditate upon all that is taught in the Word concerning the God of our Salvation, the Creator and Maker of all things, and our Saviour. If the Bible teaches anything relating to the character and attributes of God, it teaches that all who love Him will also love to contemplate all that belongs to Him. It is not here our purpose to enter into a debate concerning the assertions in the article to which

Brother Wallace has called our attention, but to suggest some thoughts that have long been in our mind concerning the doctrine of the unlimited predestination of God.

First, it is impossible to think of Jehovah at all without associating predestination with Him; just as we cannot think of Him without ascribing to Him eternity, self-existence, omnipotence, omniscience, omnipresence, holiness, justice and goodness, together with foreknowledge and unchangeability, so we cannot think of God without ascribing to Him the predestination of all things. If we believe that He created all things, that He governs all things, that there is nothing in all the universe that is beyond His grasp, that nothing can by any means occur or exist that will overthrow His purpose, that there is not a mote in the sunbeam, a micro-organism so minute that hundreds of them can stand upon the point of a needle, a thought in the mind of man, from the thoughts of a child to those of the most profound scholar, not an event however small or however remote that is not within His grasp, it is impossible to escape believing that all are in His purpose and all are fulfilling His decrees. This is predestination, and it is an infinite joy to all who have been cut off from vain glorying, and who have been made to feel their weakness and ignorance, that God does thus reign, for because He reigns they dwell in safety and shall never finally perish. Were but one small particle of dust in all the universe to be beyond His control, or

outside of His infinite grasp, either in knowledge or in purpose or in power, then an element of uncertainty would enter the believer's faith and hope, and there could not be any positive assurance that somewhere, in some way, they should not meet that one thing, and meet it to their harm. Beside, to say that one atom anywhere in the universe escapes the all seeing eye of God, is to limit Him, and that is to deny His infinity, and to deny His infinity is to deny His Godhead. Whether we call it predestination, or by some other name, infinity in relation to Jehovah, means that there is no limit within which He can be circumscribed, either in knowledge, in purpose or in power. Isaiah said, on the other hand, "It is He that sitteth upon the CIRCLE of the earth." Isa. 40:22. This circumscription of God, as "He sits upon the circle of the earth," comprehends and understands all things. His knowledge from all eternity must embrace every atom of His universe ; He must have known just where every atom of His universe would be each and every moment of time and to all eternity. He must have known in like manner every thought that any and all men would ever think, every purpose that would ever take form in their minds, every sorrow that they would ever feel, and every emotion of joy that would ever cause their faces to shine. There cannot be, there never has been, one act of men, beasts, birds, fishes or reptiles that is not embraced in His all-seeing vision, and that was not always embraced there. Such knowledge is too high for us, we cannot attain to it, but it is not too high for the God whom we hope to worship. He who denies the infinity of the wisdom of God shows that he neither knows God, nor the teachings of the Scriptures regarding Him. It is sure that all He foreknew must come to pass; nothing can come to pass that HE foreknew would not come to pass, and nothing can fail to

come to pass that HE foreknew would come to pass. To say otherwise is to deny His foreknowledge. There is a necessity, then, arising from a realm or sphere of positive nature, that all things that have ever been, are now, or shall ever be, must be as they are. From whence does this necessity arise? Does it arise from some infinite power outside of Deity? To say this is to deny the Godhead, for it is saying that there is another power which has predestinated whatsoever shall be, before God could foreknow it, and then, this other power would be less than infinite, seeing that he could not know things in the future until they were made certain by the will of another power. We are writing these thoughts because they have for many years seemed to us just and right, but we cannot even think of these things without a solemn awe filling our heart. How deeply is our desire to reverence such a God, and certainly it becomes us to think or to say nothing lightly concerning His infinite wisdom and His infinite decrees.

The one truth that we are aiming here to call attention to is that the foreknowledge of God of necessity compels that the things foreknown of Him should come to pass, as much as does the doctrine of predestination itself. There can be no separation. Let the necessity arise from what or whom it may, still foreknowledge does establish the necessity of

them. Certainly, predestination can claim no more. Every objection to the doctrine of predestination lies with equal weight against the doctrine of the foreknowledge of God. If objections that have been urged against predestination do in fact destroy that doctrine, then they also destroy the doctrine of the foreknowledge of God.



(Elder F.A. Chick, Author of the Articles entitled, "The Foreknowledge and Predestination of God are Inseparable," and Pastor of Hopewell Old School Baptist Church, Hopewell, N.J., in the early 1900's.)

They would also press with an equal weight against the doctrine of His unchangeability, since His attributes are all joined together in such a manner that were one to be marred all would share in that marring. It has been admitted by some of the ablest writers we have ever known that every objection that lies against the doctrine of predestination lies with equal weight against the doctrine of His foreknowledge. It is an old and recognized principle in debating anything, that what proves too much proves nothing. Are we ready to give up the doctrine of predestination upon the ground that it involves the doctrine of necessity, and that would involve a denial of the accountability of man for his sins? If that be true, then, also, we must give up the doctrine of foreknowledge, seeing that it also involves the doctrine of necessity, just as certainly as does His predestination.

A minister (Arminian) of the Freewill Baptists, in Maine, once said to Elder Wm. Quint, "I do not believe in the predestination of all things at all." El-

der Quint said to him, "Do you believe that the Lord foreknew all things from the beginning that shall ever come to pass?" He replied that he did. Then, said Elder Quint, "You believe that the Lord knew that we should be talking together just now?" "Yes, I believe that." "Then could we avoid meeting and conversing together in reality at this time?" "Why yes," said the minister. "Well, if God foreknew that we should meet and talk together in reality now, and yet we did not meet and talk, what else would be taking place instead?" The minister said, "I see that I have admitted too much," and then he proceeded to deny the unlimited foreknowledge of God, indeed, he was compelled to do if he would maintain his objection to predestination. Men speak with horror of the predestination of all things, saying that it makes our God responsible for all the vile crimes that occur in the world; but foreknowledge involves all this, just as much as does predestination; that is, if predestination involves the thought that men are not guilty for doing wrong, so does foreknowledge. The fact is that neither involves this conclusion. Our reasoning may say so, but the word of God does not say so. Though it was the decree of God that Joseph should be sold by his brethren into bondage, while they meant wickedly, yet God purposed or intended good in it. We can see no reason why the same principles should not apply to every other wicked act of men. Our God predestinated them, but men have done them wickedly, meaning evil, while God purposes (overrules) or means good in them. If any one asks, How can these two things be reconciled? We can only reply, Instead of asking us this question, ask Joseph, who said the words to which we have called attention, or ask Peter, who said the same things concerning the crucifixion of the blessed Lord; or ask Paul, who said still more than did Peter,

as recorded in the ninth chapter of Romans. Shall mortal man be more just than God? Shall man be purer than his Maker?

We have seen but little use in seeking or attempting to divide the predestination of God, saying part of it is permissive, while the rest is absolutely the will of God. This word "permissive" was coined by conditional men when treating of the predestination of God to avoid the thought of making the Holy One responsible for the sins of men, but we have not been able to see that the use of this word helps the argument any. Let it be understood that we do not for a moment believe that predestination does involve this conclusion, which must always be horrible to every humble follower of God; but if it does involve this conclusion, so also does the doctrine of permissive decrees. What would be the difference in the guilt of two men, one of whom deliberately should push a little child over a precipice to its sure destruction, and one who indeed would not do this, but would stand by and see another little child running toward that precipice and should not put out his hand to save it from destruction when it was in his power to do so and he knew that child would certainly go down to destruction unless withheld? This seems to us to be just the difference between predestination, or absolute decrees, and permissive decrees. It is all a wonderful mystery when we come to reason about the matter. The same thing is true of every other principle of doctrine taught in the word of God. But shall we reject the teaching of the Bible because mysteries are involved? Then should we rather just as soon reject, or refuse to believe, that the grass grows in the spring and that its growth occurs in the very depth or coldest time of the winter season.

The wills and shalls of the Bible prove the doctrine of predestination. There are some sixteen thousand of these

words in the Bible, and about thirteen hundred of them in the one prophecy of Isaiah. While they all mean future things; that is, future regarded from the time when they were spoken, they also express positive certainty. Not one of them could ever fail. When our God says, "Thou shalt" or "I will," we may know that it was fixed and settled in Heaven before time and worlds begun, and the shalls and wills of the Bible are spoken of things that we call evil just as often of things we call good. Hundreds of special things come under this head in the Scriptures; we mean to say it is said of them that they shall come to pass, and these things are declared not only as things known beforehand, but also as things determined. Every prophecy of every kind proves the predestination of God, and His foreknowledge, and the fact that the things prophesied of must come to pass. When the blessed Lord said to Peter, "Before the cock crow, thou shalt deny me thrice," from that moment it could not have been avoided that Peter should deny Him those three times, and yet Peter, as it was fixed, decreed and purposed in Him before the foundation of the world, sinned grievously in doing so, and this sin of his was made to work out for him great good, in that from that appointed time he could not feel like boasting of his strength any more. His sin showed him how weak he was, and so took away the spirit of exaltation which had been made manifest in him, and so likewise all things do work together for good to them that love God, to them who are the called according to His purpose. These things are all solemn mysteries, but they are Bible (scriptural) truths.

In conclusion, we will repeat that to deny the unlimited predestination of God, as we have been trying to set forth, is to deny His attributes of unchangeability and of infinite wisdom. It denies the foreknowledge of God, it destroys

all the force that there is in the wills and shalls of Jehovah, robs all prophecy of any certainty of fulfillment, and "permissive decrees" do not avoid any conclusions that belong to direct decrees.

We leave these thoughts with Brother Wallace and with our readers; may they prove of satisfaction, and be to the glory of God.

F.A. Chick

The above article (an editorial) entitled, "The Foreknowledge and Predestination of God," was taken from the February 15, 1910 issue of Signs Of The Times, and was written by the editor at that time, Elder F.A. Chick of Hopewell, New Jersey. (He was also serving as pastor of the Hopewell Old School Baptist Church when it was written.)

This editorial, if not deceived, contains the same doctrine that I heard Elder J.W. Wyatt and others proclaim from the pulpit over 50 years ago, when I was a lad of a boy, beginning to grow up. This doctrine is not only God-honoring, but it abases man. We believe that some today still believe this same truth, as it also has been written and expressed in this article.

J.M. Mewborn

**ELDER JAMES THOMAS
(J. T.) COATS**
(Founder of the Town of
Coats, North Carolina)

In keeping with the Zion's Landmark's recent practice of publishing some of the memoirs of elders or ministers of the Primitive Baptist Church, where the memorabilia is still obtainable, especially those ministers who were blessed to lead exemplary lives among the flocks where they served, we are leaving on record in this issue a few facts concerning the life of Elder J. T. Coats, who was better known in his day and time as "Elder Tom Coats," or "Preacher Tom."

Elder J. T. (Tom) Coats was born May 3, 1847, in Pleasant

Grove Township, Johnston County, N.C., the son of William Henry Coats and his wife, Martha Elizabeth Smith Penny. He joined the Confederate Army, enlisting in the year



(Elder James Thomas (J.T.) Coats, Founder of the Town of Coats, Harnett County, North Carolina, and Moderator of the Little River Primitive Baptist Association for 34 years, from 1889 to 1923.)

1864, and was later promoted to the rank of Corporal.

For several years immediately after the Civil War, the period of American history known as the "Reconstruction Era," many people in all walks of life had difficulty adjusting to their new surroundings since their way of life had greatly changed. It was hard, moreso then than now, for young people to decide what to do for a living, where to make their homes, settle, and to begin a family, etc.

One of these searching people, James Thomas Coats, of Johnston County, North Carolina, just out of the Civil War, decided to move southwest. He purchased over 700 acres of land for farming purposes, and he with his wife, the former Nancy Isabelle Turlington, whom he had married December 4, 1873, settled in 1875 at Troyville, a very small, southern rural community in the eastern part of the newly formed county of Harnett (from Cumberland County) in 1855.

Troyville was situated on his 700 acre tract of land, and it has been left on record, "this settled young man of twenty-six years of age at that time with the blessing of good, fer-

tile, piedmont soil begun to translate his dreams into reality." This man, J. T. Coats, was known both far and wide as having sterling principles of character, as a forceful, energetic person, one who could think ahead.

About the time of his removal in 1875 from Johnston County to his new home at Troyville, in Harnett County, J. T. Coats united with or joined New Hope Primitive Baptist Church, that stood about 1/2 mile north of present day "Town of Coats", on the west side of N.C. 55 Hwy., where the site is still recognizable with the old building being now used as a rental dwelling. He was ordained an elder at New Hope Church in the year 1882, and was elected Moderator of the Little River Primitive Baptist Association in 1889, serving the churches in this office for a period of 34 years, until his death in 1923.

In the role of serving the churches as moderator of the Little River Association for a period of 34 years, Elder J. T. Coats bore the name as a faithful disciplinarian. In those years from 1889 to 1923, this association had over 700 members with a total number of 24 churches. There were many times that serious trouble arose in them that appeared insolvable. I am told today that he never interfered in their affairs unless they called for his help. When they did ask for his advice and assistance, we are told that he always came to their rescue, and when the ordeal was over, the word always went out, "Brother Tom came and helped us, and we got the trouble all cleaned out."

At Troyville, James T. Coats soon set up a general store on his property, and other farmers moved nearer for convenience. There was talk in the area of a railroad's coming throughout this portion of Harnett county, and in the summer of 1901, surveyors for the new line stopped by J. T. Coats' store to pass the time of day. Construction workers along the railroad bed in

1902 and 1903 came by the store to make purchases and to talk. Elder James T. (Tom) Coats gave the railroad right-of-way through his property, and donated the land upon which to build the depot. He rejoiced with others in the fall of 1903 when a celebration was held all along the line of the new railroad. It was the first time a train had completed the trip on the new tracks all along the line of the Durham and Southern R.R. from Durham, N.C. and entered Dunn, North Carolina, fifty miles to the southeast.

This new location seemed the logical place for a town-site. So Elder Coats secured the services of Rom Lambert, a surveyor of Johnston County, to survey and establish streets, wide ones, pleasantly located and designed for both business and residential sections. Very little was left to chance in planning his new town when he set aside two acres of land on a high knoll tract on the western edge of the town for a cemetery — plots which were carefully mapped to remain a peaceful, final resting place for the citizens of the community. The dream of this dynamic young man culminated in the incorporation of the town by the laws of the State of North Carolina in the year 1905, under the name of Coats, North Carolina, being named in his honor.

Of utmost importance to Elder Coats was the early religious life of his thriving little town, and we may be sure that he did not forget it. He built at his own expense and donated to the Primitive Baptist Church a nice, neat, plain church building in Coats which today is known as "Gift Church." It was organized in May, 1904, with 14 charter members.

Elder Coats wrote to Elder P. D. Gold, editor of Zion's Landmark, concerning this church establishment and organization in the August 15, 1909, issue as follows:

"Elder P. D. Gold,

Dear Brother,

I send you for publication the proceedings of our church conference, held in the meeting house at Coats, Harnett County, North Carolina, for the purpose of organizing a church.

A large concourse of people assembled, and it seemed to me I can say in truth that the Lord's people were gathered in one heart and in one mind. The brethren in the ministry were greatly blessed with light and liberty to preach the gospel of peace and glad tidings of good things. Much love was manifested. How good and how pleasant it is for brethren to dwell together in the unity of the spirit and in the bond of peace.

My mind was so led and became much burdened to build a church (meeting) house at Coats, and make the Primitive or Old School Baptists a present of it, also including the one acre lot.

I tried to examine myself for sometime in regard to this leading or impression of mind for fear it might be fleshly. In the examination I could not feel that it was for any praise or reward for any person or group of people on earth, but, alone, in love, if not deceived, for the precious and glorious cause of our Lord and Saviour, and for the sole benefit of the dearest people to me on earth.

And I want to say to the dear elders, brethren, and sisters, that the preaching and the presence of all of you was one of the chief joys of my life. I wish to say to the many dear friends who were present that it filled my soul with joy to see so many manifesting such a feeling of interest in the preaching. I hope it may be as bread cast upon the waters to be received after many days.

May God's richest blessing rest and abide with all of you that we may be blest to manifest to each other an humble, loving, Lamb-like spirit is my desire and humble prayer, I

hope, for Christ's sake.

Yours in bonds of Christian love, I hope,

J. T. Coats
Coats, N.C.

CHURCH ORGANIZED Coats, Harnett County, N.C.

Saturday before the 5th Sunday in May, 1909, we met according to previous appointment in the new building in the town of Coats, which had been donated to the Primitive or Old School Baptists for the purpose of constituting a church.

1st. On motion, Elder J. A. T. Jones opened the conference by praise and prayer. Elder J. H. Johnson was chosen Moderator and Elder J. A. T. Jones, Clerk.

2nd. On motion, all brethren and sisters from sister churches of like faith and order were invited to seats.

3rd. Moved that the title or deed to said lot be read, which was done.

4th. Moved and carried that those who have letters from the churches now present them to this conference, when the following came forward and presented them which were read:

Males: Elder J. T. Coats, Deacon J. K. Stewart, R. T. McGee, J. C. Jones, J. W. Talton, George Hargrove, J. M. Stone and W. H. Turlington.

Females: Lizzie Turlington, Mae Talton, Sallie Stone, Susanna Ryals, Tabitha Williams and Sophronia McHone.

5th. Moved and seconded that the Articles of Faith be read, which was done and unanimously agreed to, and that the same be recorded in a church record book prepared for that purpose.

6th. The Presbytery, be-

lieving them sound in faith and doctrine, now pronounced them a church of the Old School Baptist faith in gospel order by extending the right hand of fellowship. Agreed that "GIFT" be the name of the new church.

s/ J. A. T. Jones
s/ J. H. Johnson
s/ W. G. Turner, Presbytery

The church at Gift in conference, Elder J. H. Johnson was chosen Moderator.

Moved and carried that W. H. Turlington be chosen as our Church Clerk. Then agreed that J. K. Stewart serve the church as Deacon. Then agreed that we adopt the third (3rd) Sunday and Saturday before in each month for our regular time for preaching, and that our quarterly meetings be in January, April, July, and October.

Elder J. H. Johnson,
Moderator
W. H. Turlington, Clerk

When Elder J. T. Coats passed away January 17, 1925, at age 77, much of town that he had envisioned in 1875, 50 years earlier, had been accomplished and built on his farm property with the foundations being solidly laid. Today, June 17, 1996, it is a thriving little town with schools, numerous businesses, banks, restaurants and developments fringing its borders. One recently described it, "the citizens of the future will keep faith with the builders of the past, and Coats, named for an Old School or Primitive Baptist elder, who founded the town and for whom it is named, will continue to be a good place in which to live and to make a living."

According to the family Bible, Elder J.T. Coats performed the marriage ceremony of my wife's parents, Henry A. Turlington and Mary Laylon Parrish, on December 24, 1912, in Coats, North Carolina.

(I would like to make mention of the fact that W.H. Turlington and his wife, Lizzie Turlington, were the paternal grandparents of my wife, Susie T. Mewborn. I do not remember her grandfather, Brother William Henderson (W.H.) Turlington, who died in 1933, but I well remember her grandmother, Sister Lizzie Turlington, who was, as well as her husband, W.H. Turlington, strong, devoted members of the church. J.M. Mewborn.)

J. M. Mewborn

CHASTENING BELONGS TO THE LORD'S PEOPLE

LaGrange, N.C.
February 8, 1996

Dear J.M.,

Recently, I ran across a little booklet on "Chastening" by James H. McConkey that I have had in my possession for many years. I read it again, and enjoyed it so much that I want to share with you some of his thoughts on Hebrews 12. I hope you will enjoy them as much as I did.

It was good to see you last second Sunday afternoon. I do not think this was a chance meeting. Please give my love to Susan, your wife, and family.

Nannie Laura M. Fields

"FOR WHOM THE LORD LOVETH HE CHASTENETH." HEBREWS 12:6

How deep is the mystery of God's chastening of His children! In this passage of scripture from Hebrews 12:6 is set forth some of the most precious teaching of God's Word as to His loving dealing with the lives of His own. May it be His will that a portion be revealed to us for it touches the depths of our experience in that it brings us face to face with God's wondrous Grace in overruling the mystery of suffering to the enrichment and

unspeakable blessing in the lives of His children.

CHASTENING IS GOD'S "CHILD-TRAINING."

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: Shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His Holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees." Hebrews 12:5-12

In this language, God is speaking to His own. It is He who has brought us into His great family, and it is He who is going to train us. Up there is the Homeland and the Glory; down here is the suffering! He is even over-ruling to child-train those of His own for His glory. What sweetness and preciousness flow forth from this much misunderstood fragment of His Word.

CHASTENING IS FOR PURIFICATION

"For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His Holiness." Hebrews

12:10 God's one supreme purpose in child-training us is purification.

A visitor once was watching a silversmith heating the silver in his crucible. Hotter and hotter grew the reddish-blue fire(s). All the while, the smith was closely scanning the crucible. Presently, the visitor said: "Why do you watch the silver so closely? What are you looking for?" "I am looking for my face," was his answer. "When I see my own image in the silver, then I will stop my refining process. The work has been completed.

Why did this silversmith light the fires under the silver? To purify and perfect it. Is God's child-training an execution visiting upon us of the wrath of God? Nay, it is rather a cleansing Angel pouring forth upon us the Love of God. The furnace, the suffering, the agony of child-training, what do they mean? GOD IS LOOKING FOR A FACE! It is the face of His beloved Son. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, etc." (Romans 8:29) He is purging from us all this dross that dims His image. To chasten is to make chaste, to make pure, spiritual. To purge, to cleanse, to purify, is God's great purpose in all His "child-training."

God has a model, a pattern, a mold to which He is fashioning the lives of His children. That pattern is Jesus Christ. And God's great purpose will be made manifest, "My little children, of whom I travail in birth again until Christ BE FORMED in you" The hope of Glory. (Galatians 4:19) Thus, the Will of the Heavenly Father is perfect. But, the will of the child must be plastic. For how can the will of the Father be carried out unless the will of the child be yielded? The will of the child must be swallowed up into the Will of the Heavenly Father in order for the child to say submissively, "Thy will be done in earth, as it is in Heaven." (Matt. 6:9) Other-

tioned intersection of Routes 220 & 64, and follow Route 64 to your right hand turn on Old Farmer Road.

We invite our ministering brethren, brethren, sisters and friends to come and be with us in our association.

Ralph V. Gaines,
Asheboro, N.C., 27203

MATES CREEK ASSOCIATION

The 144th Annual Session of the Mates Creek Association will convene with Indian Fork Church, Cabell County, Culloden, WV, beginning Friday before the first Sunday in September, and continuing through Sunday, the dates being August 30, 31 and September 1, 1996.

Directions to Indian Fork Church are as follows: Those coming from the east, take Rt. 460 to WV Turnpike. Those coming from the south, take I-77 to WV Turnpike, take I-64 to Hurricane, Exit 34. Take Business Rt. 34 through Hurricane to Rt. 60. Travel one mile west on Rt. 60 to Culloden, turn left at Elementary School; travel one-half mile to church on your right.

We invite our ministering brethren, brethren, sisters and friends to come and be with us in our association, the Lord willing.

Harvey Cottrell, Clerk
2560 U.S. Rt. 60
Hurricane, WV 25526
Telephone, 304-562-6440

NEW RIVER ASSOCIATION

The 202nd Annual Session of the New River Primitive Baptist Association will be held at Indian Creek Primitive Baptist Church, Indian Valley, Virginia, and will be entertained by Wilson Grove Primitive Baptist Church. Services, the Lord will, will begin on

Friday before the second Sunday in September, the dates being 6th, 7th, and 8th, 1996.

Indian Creek Primitive Baptist Church is located on Route 787 in Indian Valley, VA. Those coming on Routes Nos. 221, 8 and 52, come to Willis, VA. Then take Route 787 seven miles to church location. Those coming on Route 81, take Exit 114 to Childress on 600 then to 693 right on 787; go left fifteen miles to association. Those coming by Christianburg, VA, on Route 8 Drive-Inn on 693, go on to 787 fifteen miles to association.

We wish to invite our brethren, correspondents, sisters and friends to again meet with us this year, 1996, in the New River Association.

Elder Sidney Rakes, Moderator
J.B. Mitchell, Jr., Clerk
Norman Quesenberry, Asst. Clerk

YELLOW RIVER ASSOCIATION

The One Hundred Seventieth Annual Session of the Yellow River Primitive Baptist Association will be held with Mt. Zion Church, Clarke County, Georgia, on the fourth Sunday, Friday and Saturday before, in September, 1996, the 20th, 21st and 22nd.

Directions to Mt. Zion Church are as follows: From I-20 West, exit at Thomson-Washington Hwy. 78 (Exit 59) to Athens (Ga.) City Limits; then go approximately 5 miles on Hwy. 78 to church on left across from Georgia Square Mall; from 441-South exit at the North By-Pass (South 29, North 129). Travel 5.5 miles and exit at the Winder-Atlanta exit. Turn right on to Hwy. 78. Travel about one mile to church on left of highway (across from Georgia Square Mall).

We invite the brethren and friends from our sister associations and independent churches

to come and be with us in our association meeting.

Hewatt Fleming, Clerk
Route #4, Box 4330-A
Danielsville, GA 30633
Tele. 1-706-795-3297

(Note: I have a new address and telephone number, effective 1996, as shown above. Please note and record for your future use. H.F.)

LOWER MAYO (FIFTH SUNDAY) MEETING

The next Lower Mayo Fifth Sunday Meeting will be held, Lord willing, at Mayodan Church, Mayodan, Rockingham County, NC, the fifth Sunday ONLY, in June, 1996, being the 30th.

Directions to Mayodan Church are as follows: Coming Route 220 North or Route 220 South, turn on 220 (Mayodan) Business. Church location is on west side of street.

We invite brethren, sisters and friends to come and be with us.

Samuel R. Wood, Sr., Assn. Clerk
P.O. Box 33
Spencer, Virginia, 24165

FIFTH SUNDAY MEETING ON SEPTEMBER 29, 1996, AT WILLOW SPRING PRIMITIVE BAPTIST CHURCH

Willow Spring Primitive Baptist Church, Willow Spring, Wake County, NC, has agreed to have a fifth Sunday meeting only on September 29, 1996, if the Lord will, for our brethren of our sister associations and independent churches to be able to preach for and visit with us. We hope our people will keep us in mind of our correspondents and friends, and will be with us on that date, if at all possible.

Our church location site is at the corner of NC 42 Highway and Hilltop Road, about one mile east

of Willow Spring, NC.

J.M. Mewborn, Pastor
Annie D. Dean, Clerk

SPECIAL MEETING TO BE HELD AT WINSTON-SALEM, (N.C.), PRIMITIVE BAPTIST CHURCH ON AUGUST 3RD 1996.

A special meeting has been called by the Winston-Salem Primitive Baptist Church, 423 Arcadia Avenue, Winston-Salem, N.C., on August 3rd, 1996, at 10:30 A.M., with the request that as many of our correspondents as possible meet with us. Preaching service will begin at 10:30 A.M., with lunch to be spread following in the church basement for those who attend this meeting.

After the lunch the church expects to hold a conference for the purpose to begin steps to disband and close the church in Gospel Order; this may be the last service and conference to be held in this church location and building.

Elder Claude S. Brown, the pastor who served faithfully for the past thirty years or more, passed away May 12, 1996, and it is the current mind and desire of the two remaining members, Brother Justice Crews and Brother Thomas Blaylock, that it would be best to dissolve the church due to age and other related circumstances in our endeavor that "all things be done decently and in order." 1st Corinthians 14:40.

Therefore, we desire that as many of our corresponding brethren at our request meet with us at this time.

By the request of Winston-Salem Primitive Baptist Church.

John T. Lee, Moderator
(Salem Association)
Burlington, N.C., 27215

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J.M. MEWBORN, Editor

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May-June 1996

Number 3

SION OF THE LORD
(Elder Isaac N. Van Meter)

Elder J. M. Mewborn,

A good friend recently sent me an interesting copy of an article entitled, "Walking About Zion," that appeared in Zion's Landmark during the year 1869, by Elder Isaac N. Van Meter (1816-1894) of Illinois. (Zion's Landmark was hardly two years old when it was published.)

I have been told that this article was one of several chapters that was first published in pamphlet form in which Elder Van Meter left on record many things that he had beheld in a vision of the church to take place in these latter days and times in which we are now living.

While at the time the churches and associations at large were abounding in a wonderful state of peace, having just been separated from the worldly, missionary system that had been introduced only 40 years earlier (1832-1840), yet, he saw in this vision a great pall of gloom again enshroud her, which was yet to take place in a dilemma of unknown proportions. Elder Van Meter fully describes the church's perplexity and plight in this article, as he had beheld in his vision.

When I read it recently, my mind was immediately carried to very recent years, if not deceived, with his description of the trial and affliction of the true, militant church, as seen in his vision that accurately describes and coincides exactly with the same trial and

affliction that we have just experienced, and appears to be an ongoing thing at this time.

If it is possible, I would appreciate seeing this article republished as it appeared in Zion's Landmark 127 years ago. Elder Mewborn, I am enclosing a copy of this article for your use and review. If you should feel it best not to republish, just cast it aside. On the other hand, I believe many people would be glad to read it again at this time.

It is inevitable that Elder Van Meter was greatly blessed of the Lord, and that we have now lived to see his prophecy come to pass after all these years. This dear elder, I believe, saw the church delivered from the great red dragon when the watchman in his vision said, "I must leave Zion under this cloud for the present, and seek a place where the light shineth." God had already prepared a place for His light to shine, even in the wilderness, where He would feed His church, here in the world "a thousand two hundred and threescore years." See Revelation 12:6. He signed (or closed) his article, "A VISITOR."

From an unworthy one, I trust, grieved for the Cause of Christ

WALKING ABOUT ZION

Brother Bodenhamer,
Editor of Zion's Landmark:

In my tenth visit to Zion, the city of the great King, I saw, as was intimated in my last one, a great change take place in

her peace and prosperity; a cloud arose and overcast the city with gloom, and its inhabitants were brought into trouble, mourning, and woe.

Although the task is an unpleasant and painful one, I must, for the information of the reader, and as a warning to those who shall live hereafter, give a true and faithful history of what I saw and heard.

As soon as I got within the city, I saw that a great change had taken place in many respects, and although the form and structure of the place, with its gates, streets, and courts were about the same, yet the general aspect of underlying things was greatly changed, and the customs and habits of its citizens were very different from what they were when I last visited the place. In the first place I observed that darkness and gloom brooded over the city, and lowering clouds hung heavily upon it, so that nothing could be seen clearly, but everything the eye beheld was enveloped in gloom. I noticed also that the business of the city, and the well ordered labors of the King's servants, were well nigh suspended and their work deranged. I thought I could see, also, a want of that true friendship and love I had formerly observed among the inhabitants, and even a coldness and reserve among the watchmen.

Under my deep mortification and grief at this sad state of things, I groped about the city in quest of some one that could tell me the true cause or causes, which had so sadly worked to produce so great a change; but I knew not whom

to approach. There appeared to be two or more parties in the city, and each was ready to screen itself and cast the blame upon others. I fell in company, however, with an old experienced watchman, whose care-worn and honest countenance inspired me with confidence, and from him I obtained the following detailed account of the causes and the nature of their troubles.

He told me that, in the first place, he would begin with the watchmen themselves, many of whom were as much to blame, if not more, than the other citizens of the place. As it was their sacred trust, by the order of the King, to watch over the city and its inhabitants, and both by precept and example to teach the laws and obligations pertaining to the kingdom, the King had commanded them most solemnly, saying: "If the watchman see the sword come, and blow not the trumpet, I will require the blood of the slain at his hand." (In substance.) "Yet if thou warn the wicked, and he heed it not, thou hast delivered thy soul." (Ezek. 33:1, 9.) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." (Joel 2:1.) "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers." (Acts 20:28.) "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." (II. Tim. 4: 1,2.) "In all

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things shewing thyself a pattern of good works." (Titus 2:7.) "He that is the greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke 22: 26.) "Let each esteem others better than himself." This, and much more, had the King commanded His watchmen respecting their trust to the subjects of the King, and to one another and fellow laborers in the good cause. The station these men filled was so exalted and honorable, and the promise of the King to protect and support them so positive, that one could hardly conceive how they should ever become delinquent or unfaithful in the discharge of their trust. And yet it was even so with many of them. My old informant told me that by degrees many of these watchmen became careless about watching over the city, and some even slept while the enemy was about. Some wanted to change places with others and not labor where their King had placed them at the petition of the citizens. Some became envious and jealous of others whom the King had set in a conspicuous place, and whom the people esteemed higher for their work's sake and faithfulness.

When they convened, the people at their solemn assemblies, instead of each one feeling, as heretofore, to prefer others to take the lead and to

give them the uppermost seats at their feasts, some were found to be jealous of others' good names and gifts, and sought to injure their good standing and influence, and to strive to get above them. Some went so far as to even make his brother an offender for a word, and would hint to the citizens behind his brother's back, that he was not true to the King. Thus, matters worked among the watchmen, who should have been the last men in all the King's dominions to give offence; and soon it was manifest that confidence and unity were much impaired among them, and many began to absent themselves from their solemn convocations. While these examples were set by the watchmen, and they were thus delinquent in their trust, it is not surprising that the citizens should also become indifferent, and even corrupt in practice. "Like priest, like people," was as true in this case as it was in the days of Hosea, (chapter 4:9.) The citizens became slack in their trust to their King and to one another; they neglected their obligations; they forsook their meetings; they neglected to read the King's laws asking His advice, and because iniquity abounded, the love of many waxed, became cold. Backbiting and fault finding took the place of charity to others no more guilty. Instead of bear-

ing the burdens of others, and being ready to sympathize with them, too many were found ready to add to their affliction by siding with their accusers. Some became tired of the King's service, and would even speak slightly of His laws and ordinances. These were often found working for their own selfish aggrandizement when normalcy would have required them to have been engaged in the King's service. In this way, and many others, I was told, did the watchmen and the citizens provoke the displeasure of the King of Zion; while, at the same time, my old informant, and some other faithful watchmen, were engaged day and night in reproving, rebuking and exhorting, with all long suffering and doctrine, saying in the name of the King: "Remember from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent." (Rev. 2:5.)

Those unfaithful watchmen were, many of them at least, such as had crept into the city unawares, for the want of vigilance on the part of the porters and others, and had been employed as watchmen without the King's authority; many of whom were enemies to Zion and to her King. Their intrigues had, however, drawn away some of the King's servants, and their dissimulations had deceived many of the true friends of the King. The city had been much filled up of late by accessions from the surrounding nations, who had witnessed her prosperity, but unfortunately for her peace, many of the uncircumcised had been admitted through carelessness with a desire to augment or increase their numbers, on the part of the citizens. But alas for Zion! the once happy and prosperous city! the light and glory of the earth! After she had thus provoked the King, had gone astray from His commandments, had left her first love;

and after she had been admonished and exhorted from time to time by her faithful servants, to whom she turned a deaf ear, the light of His countenance was withdrawn and darkness enveloped the city. A thick cloud also hung over the place, seeming to portend a storm, and intervened between the citizens and the throne of the King. Few people could be seen in her streets, and she looked desolate. One of the watchmen mourned her thus: "How doth the city sit solitary that was full of people! She that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks." "The ways of Zion do mourn because none come to the solemn feasts." (Lam. 1: 1, 2, 4.) "How hath the Lord covered the daughter of Zion with a cloud in His anger." (Chap 2:1.) "How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street." (Chap. 4:1.) "O Israel, thou hast destroyed thyself; but in me is thy help." (Hos. 13:9.) I must leave Zion under this cloud for the present, and seek a place where the light shineth.

A VISTITOR

JOHN NEWTON, A TIME-HONORED HYMN WRITER

John Newton was born in London, England, on July 24, 1725, and was an only son born to his parents. His mother was highly educated and devout in her belief in her church. She hoped her influence would have an effect upon John that would make him a worthy citizen. She began teaching him very early in life and by age four he could read most any ordinary book. The happiness of life with his mother was short lived, as she died when he was just seven, and then his life of sin and wild ways began. His father, being a ship's captain at sea, was very seldom seen by John.

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28

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When John was twelve years old and had bitterly refused any and all discipline, his father had no choice but to carry him to sea. This gave him a chance to learn the ways of seafaring men and especially their evil ways and wrongdoing. He learned the ways fast, and at age sixteen he was ruthless and wicked enough that his father all but denied him as a son. He applied at that time for charge of a ship in order to begin the slave trade. He made many trips to Africa to bring to England and other countries many blacks as slaves, even one shipload to Charleston, S.C.

He showed no interest in religion, although his mother had attempted to instill in him satisfactory knowledge of godliness when he was a young lad. John was intent in doing only one thing, that being to bring more slaves from Africa than any other captain. He made many trips and had no mercy on the crew or his load of blacks. There were times when there would be plots made against him but (unknown to him at the time) God brought these plots to naught.

John was captured on one trip, and was slave to a prosperous black woman. He was fed with just crust and crumbs from her table and came near starvation. He nearly lived the life of a dog until such time as his crew effected his escape. While a prisoner there, he began to think about his mother's teaching and yet was not convinced that God was in the matter of the things that were taking place in his life.

God has His own way and time to deal with His people and that time came with John Newton (as with Jonah of old) on one of his voyages to Africa. He was returning with a load (one hundred and four) of slaves and a great storm broke upon them. The ship began to take on water where the sea had broken loose boards on the side. Newton and the crew ballasted the ship and pumped with all effort and baled water

with cans, buckets, and any other containers, but to no avail. John began to wonder if God indeed was bringing this storm upon them to destroy all on board because of his wicked doings. His words I here quote; "I knew I was, indeed, a Jonah on the ship."

The boat seemed, indeed, doomed to sink with all its company for the storm seemed to worsen all the while. Newton tied himself to the wheel (steering) post with rope in order to try and control the ship. The ocean swept across the deck with every wave carrying two of the crew to their deaths. It was then that the providential care of God was made manifest as Newton suddenly felt a great desire to pray, although never attempting such before. He first prayed for those slaves deep in the hold of the ship, chained together, then for the crew, and last for himself, although feeling it would serve no purpose for himself for he now saw himself as a condemned, hell-deserving sinner.

In a short time the sea calmed, the moon appeared, and the wind changed to a favorable position for the safety of the ship. While Newton was there on his knees, a piece of board that had broken loose from the ship during the storm floated against his leg. He took the board to his cabin and wrote the first verse of *Amazing Grace*, finishing it after he had arrived safely in port. There was at this time a wondrous change in his life, and he was blessed to finish his course of life as one of the most blessed ministers of the Gospel that England ever knew. He died on December 21, 1807, and just before doing so answered his niece who was attending him when asked if he was all right; "I am satisfied with the Lord's will," was his reply.

Amazing Grace is considered one of Newton's greatest hymns, but during his years of writing, he composed over two hundred. The hymns of this

man have been sung and still are today by every denomination and practically every religious order in the world, probably more by Primitive or Old School Baptists in the United States of America, and he left with the world a treasure of the work of God within and the power of expression in his writings.

There is in the church in London where he served twenty-three years a large mural tablet that he wrote the words of himself, and it reads thus:

John Newton, Clerk

Once and infidel and libertine,
A servant of slaves in Africa,
Was, by the rich mercy of our God
and Savior Jesus Christ,
Preserved, restored, pardoned,
and appointed to preach the faith
He had long labored to destroy,
Near sixteen years at Olney in Bucks,
And twenty eight years in this Church.

(There are many who never knew, nor have they seen *Amazing Grace* as it was originally written, so I am publishing below the complete hymn (including those verses that are not normally used or sung) as shown in the completion of this article on John Newton. JMM.)

THE ORIGIN OF THE HYMN, "AMAZING GRACE"

John Newton, the celebrated English preacher and hymn writer, realized that he was a trophy of divine grace. A while before his death, a brother minister came to have breakfast with him. Family prayers followed the meal. Mr. Newton's sight had almost failed him and he was unable to read. He sat and listened to his friend as he read the 15th

chapter of 1st Corinthians. When the tenth verse was read, "By the grace of God I am what I am," Mr. Newton began to speak: "I am not what I ought to be. Ah! How imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be soon. Soon I shall put off, with mortality all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say that I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, what he said, "by the grace of God I am what I am." Romans 15:10.

John Newton could say those words with conviction and joy. What had he once been? When he was only seven years old, he lost his mother. A little later, he went to sea with his dad and learned all the evils of the seaman's life. Still later, he was forced into the British Navy. He deserted, but was caught, stripped, and beaten until the blood flowed from his wounds. He had now become a hardened infidel. He fell in with African slave traders. He went from bad to worse until he himself was sold as a slave. It was a Negro woman who bought him, and she gloried in her power over him. She made him depend for his food on the crusts she tossed to him under the table. He had fallen to the depths of human degradation. And yet, the grace of God found him, saved him, made him one of the greatest ministers of Christ, and a writer of hymns that have stirred the hearts of men the world over. Truly he could say, "I am not what I once was."

And truly he could say, "By the grace of God I am what I am." Romans 15:10.

Knowing this, do you wonder at John Newton's message in the grand old hymn:

"Amazing grace! how sweet the sound.

That saved a wretch like

me!
I once was lost, but now am
found,
Was blind, but now I see."

When we read this account of John Newton's life, we can understand why he wrote the nine verses (along with the regularly sung verses) which are so seldom used today. Read carefully these nine "missing" verses as follows:

"AMAZING GRACE"

In evil long I took delight,
Unawed by shame or fear;
Till a new Object met my
sight
And stopped my wild career.

I saw One hanging on a
tree,
In agonies and blood,
Who fixed His languid eyes
on me
As near the cross I stood.

Sure, never till my latest
breath,
Can I forget that look;
It seemed to charge me
with His death,
Though not a word He
spoke.

My conscience felt and
owned the guilt,
And plunged me in despair;
I saw my sins His blood
had shed,
And helped to nail Him
there.

Alas, I knew not what I did,
But all my tears were vain;
Where could my trembling
soul be hid,
For I the Lord had slain!

A second look He gave that
said,
I freely all forgive!
This blood is for thy ransom
paid,
I died that thou mayest live.

The Lord has promised
good to me,
His Word my hope secures;

He will my shield and portion
be,
As long as life endures.

Yes, when this flesh and
heart shall fail,
And mortal life shall cease;
I shall possess within the
vale,
A life of joy and peace.

The earth shall soon dissolve
like snow,
The sun forbear to shine;
But God who called me
here below
Shall be forever mine.

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WIDOWS OF TWO PRIMITIVE BAPTIST MINISTERS ARE CENTURIONS

SISTER FLORA S. SUMNER

While visiting at Little Vine Primitive Baptist Church, Sylvatus, VA, at their fifth Sunday meeting on June 30, 1996, I learned that the widow of Elder John Sumner, a well known minister of the New River Association, was still living, and that she was 106 years of age. She was born August 27, 1889, and should she live to August 27, 1996, she would be 107 years of age. She is Sister Flora Surratt Sumner. She married Elder John Sumner in the year 1940, and he passed away in 1956. She united with Little Vine Church on August 21, 1917, making her a member with this church for 80 years.

(Sister Flora S. Sumner is the aunt by natural kin to Sister Alma S. Martin, Cary, NC, Sister Violet Stoots, Austinville, VA, Sister Mary S. Edwards, Bladensburg, MD, Avis King, Austinville, VA, and great aunt of Sister Jackie O'Neal, Rockville, MD.)

SISTER PAULINE W. ADAMS

Sister Pauline W. Adams,
widow of Elder T. Floyd Adams,

celebrated her 103 birthday on July 14, 1996. The following article concerning her was published in the June, 1996, Mayviewer, official publication of Mayview Convalescent Center, Raleigh, NC, for their residents and families, as follows, to-wit:

"CONGRATULATIONS!
Pauline W. Adams celebrates her 103 birthday on July 14, 1996.

Mrs. Adams was born in Wake County, graduated from Cary High School (a private school at the time) and attended East Carolina University. Currently her picture is displayed at the Cary Elementary School.

The eldest of 12 children, Pauline was a conscientious student, an energetic helping hand on the family farm, and a good role model for the younger siblings.

Pauline married Thomas Floyd Adams, an ordained minister of the Primitive Baptist Church. They were married nearly 60 years, raised six children, and provided guardianship for two other children. Their day always began and ended with a kiss.

A strong believer in good work ethics and nutrition, Pauline was determined that her children would have a college education. She was a true inspiration, and each child earned a college degree or beyond.

A woman ahead of her time, Pauline was a stickler for balanced nutrition, exercise (often in the form of manual work) and careful attention to skin care and protection from the harmful rays of the sun. Even to this day, one can appreciate the beauty of this very fine lady with porcelain-like fair skin, brilliant blue eyes and snow white hair.

Happy birthday, Pauline, and best wishes from your Mayview family."

• • •

Sister Pauline W. Adams was the oldest of 12 children, born to the late Mr. J.A. Woodward, and his wife, Sis-

ter Irene Howell Woodward, Cary, Wake County, North Carolina. She married Elder T. Floyd Adams on April 19, 1916. Elder Adams died May 4, 1973.

J. M. Mewborn

THE SPECKLED BIRD (Jer. 12:9)

"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour." Jeremiah 12:9.

A dear sister in the Lower Mayo Association recently asked me to write on this topic. I told her that I could not unless the Lord gave me some light on the subject. I cannot see to read the Bible anymore, so I asked my wife, Ruby, to look it up for me. She did and read it to me. I felt already that the Lord had revealed to me sometime ago that the speckled bird is a type of the church, Christ's, the Son of God's inheritance. And lo and behold, it read, "Mine heritage is unto me as a speckled bird, the birds round about are against her," with the beasts of the field ready to devour, etc.

Heritage is defied as that which is inherited; inheritance; in this instance, it is God's chosen people, Israel, or the church of the true and living God. This is evidence enough that the scripture is referring to Christ's own who are His inheritance whom His soul loveth so much that He was willing to leave all the glory He had with His Father in the high court of glory, to condescend to the low estate of His heritage, which being lost in sin, condemnation, shame, misery, degradation, darkness, death and eternal gloom, whom His Father had given Him before the foundation of the world, to purchase it with the shedding of His own blood, and because of His eternal and everlasting love for them, He was made willing to do it.

Christ referred to this heri-

tage as a little child. A little child is so humble even so much that when we see one, it makes us want to take him into our arms and kiss him. So it is with one of these little ones of the Lord's people. Christ said, "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Luke 7:28. Who is the least one? The Lord's people are made to feel so little. (Christ is the least one.)

In the 18th Chapter of Matthew it is recorded where Christ set a little child in front of the people and said, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt. 18:3,4. When God has truly humbled one in His sight, that person, be he man, woman or child, is surely the least in God's kingdom. Little children are humble, and if they become angry, it only lasts for a few minutes. They do not nor will they hold a permanent grudge.

This heritage of the Lord, which is His church, greatly feels her black spots, even also as the speckled bird. They are put on this bird in nature, but these little ones to whom Christ has referred feel that their many sins have put these specks on them, and they cannot erase them anymore than can that speckled bird. The fact that all the other birds and beasts of the field are against her and are ready any minute to devour her gives one of these little ones, His little children, whom Christ has referred to as the least, but also greatest, even more evidence. All that one has to do to get one of these big ones to walk away with a devouring spirit is to tell just how little and unworthy he feels and what he believes. In most instances they immediately take off and their humor is not good. Paul is a good example. He said he was the

chief of sinners and felt to be nothing, yea less than nothing. One often wonders just what is the size and measurement of this garment, "less than the least," in which His heritage is robed and attired.

A good example of some of these beasts, assembling and coming together, as mentioned in the text, was when they placed Paul and Silas in prison. They whipped them with many stripes because they had been preaching just what these little ones, of whom the speckled bird is a type, believe. Paul said that he even fought with these beasts at Ephesus. See 1st Cor. 15:32. Paul felt those black spots on him of which the specks on this bird are a type. Let us remember that the Old Testament scriptures are written in types and shadows.

That speckled bird cannot help being speckled. Neither can we help being sinners. Paul wrote, "For that which I do I allow not; for what I would, that do I not; but what I hate, that I do." "For the good that I would I do not: but the evil which I would not, that I do." "Now then it is no more I that do it, but sin that dwelleth in me." Romans 7:17, 18, and 19. That is the reason Paul felt so little was because of sin that dwelt in him.

The spirit of the greatness of the little ones that comes through their meekness is recorded in Samuel where David sent for and fetched into the King's palace Jonathan's son who was lame in both feet to eat at the King's table. David did this because of the love he had for Jonathan whom he loved as his own soul. This is a type of the same love that Christ has for His heritage of which this speckled bird is a type. It is not just any bird. It is a speckled bird, and those black spots represent the same ones on this heritage. Anything that is speckled contains specks and spots. Christ had to come and remove those black spots from off the ones His Father had given Him for an inheritance. Those spots

and specks serve a good purpose for the knowledge of their existence upon them keeps them down at their brethren's feet because the feet are the lowest part of the body that one can get. That is the reason Christ told Peter that He need only wash his (Peter's) feet.

Jonathan's son, who was lame in both feet, certainly showed how little the Lord's people are by type and example because he referred to himself as a "dead dog." He sat at the table in the King's palace in a way so that his lameness could not be seen. Here is the church, the speckled bird. We may look out at a congregation of believers, collectively as an audience while in worship, and yet not literally behold this lameness although it is there in large proportions. God sees this lameness in the hearts of His people. The world cannot see it. It is hidden from them.

Even when it came down to it, His chosen disciples, yet being under the law of sin and death in their experience, fled and forsook Him. Peter denied His Lord three times, cursing and swearing that he had never known Him. This is the way all those other birds fly off and leave this speckled bird. The very spirit that was in Christ is also in the hearts of His people when He visits them and causes that spiritual wind to blow. All the other birds will fly away when that Spiritual wind blows upon the Lord's people. May the Lord comfort us when those other birds fly off and leave us. Surely, it strengthens one's hope when they fly away. We have to experience this snubbing to know how it really feels and what it truly means.

Those birds that fly off and leave this speckled bird are a type of those who had gathered once at a place called Calvary saying, "He saved others; let him save himself, if he be Christ, the chosen of God." Luke 23:35. The one just to His left said, "If thou be Christ,

save thyself and us." Luke 23:39. These are the ones who are a type of the birds that fly off and leave the speckled bird. The one just to His right had the same humble spirit as the poor publican who smote upon his breast saying, "God be merciful to me a sinner." Luke 18:13. This one, like the poor publican in God-given humbleness, declared, "Dost not thou fear God, seeing thou art in the same condemnation. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Those who fly away are a type of those who spit in His face, struck (slapped) Him with the palm of their hands, derided Him, nailed His hands and His feet to the cross, pierced His side, crowned Him with a crown of thorns, mocked and scoffed at Him until He said, "Father, into thy hands I commend my spirit." Then one named Joseph, whom the scripture says was "a good man, a just man," (Luke 23:50), took His body down from the cross and laid it in a new tomb. Luke 23:53.

Now concerning the resurrection, recently being burdened, I begged the Lord to give me some evidence that my hope might be strengthened. One night in a dream, I was shown a headless body, lying in a coffin in a grave with the man's head cut off evenly with his body. That worried me very much for a while. Finally, it was shown me that the headless body, lying there in that grave, is a figure and type of the One Body collectively of all the Lord's people, the chosen, elect church and family of God, awaiting the first resurrection of the just at Christ's second coming. The Head that was missing was Christ, the great Head of the church, who has risen from the dead, and is now seated at the right Hand of His Father in Heaven.

The Lord has blessed me to see the truth of the doctrine of the resurrection of the body many times since Paul wrote in II Thessalonians 4:14., "them

which sleep in Jesus will God bring with Him." Christ said to the thief on His right, of whom the speckled bird is a type, "Today shalt thou be with me in Paradise." Luke 23:43. Christ referred to the soul and spirit of that thief that was about to leave the body of that thief. This body of the thief is also a part of that same headless body that was shown to me lying there in the earth, peacefully awaiting the time when the great Spiritual Head, the Lord Jesus, will, as He promised, come back again to raise the sleeping dust of that same body and reunite it with the same soul and spirit in the same Paradise. The bodies of His saints are only asleep now in the grave or tomb in the sleeping dust, awaiting the fulfillment of their calling, election and redemption at that eternal day of endless life when the soul and spirit, now resting in the Paradise of God our Saviour, will again be reunited with that same, identical body in which they resided while in this natural life and world.

When Christ was here as the Son of man upon the earth, He restored life to a twelve year old girl. See Luke 8:42. The power of the same resurrection was made manifest in Elijah's day when the widow of Zarephath's son had died. It says, "His sickness was so great that there was no breath left in him." 1st Kings 17:17. Her prayer to God was answered for the return of his soul and life when Elijah, at the command of God, stretched himself upon the child three times and cried unto the Lord, "O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." 1st Kings 17:21, 22, 23. Here is proof that the soul, as well as the spirit, for the soul cannot live without the spirit, returns back to the body. Christ also raised Lazarus from the grave after he had been dead four days. All of these cases illus-

trate and illuminate the glorious truth in the resurrection of the body of the Triune God and of the trinity of man as taught by the Apostle Paul. He said, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1st Thess. 5:23.

There is much discussion as to the kind of body with which they shall be raised. Paul made that clear. That identical, same corporal body that was shown to me, lying in that grave, will be changed to a spiritual body when reunited with the great Head in the first resurrection. "IT is sown in corruption; IT is raised in incorruption; IT is sown in dishonour; IT is raised in glory; IT is sown in weakness; IT is raised in power; It is sown a natural body; IT is raised a spiritual body." 1st Corinthians 1:42, 43, and 44.

The little birds here in time sing with all their power each clear morning without clouds just after the breaking of day when the natural sun is about to rise, or is rising out of the east. But on that glad Morn of all mornings, these glorified ones at the coming of their spiritual Head, the Lord Jesus, shall rise when He comes from the east to carry that Heritage of God, that great speckled bird, home with Him for whom He gave His life as a ransom. She will give a shout of praise and hallelujah anthem to Him, resounding into that glory land, to Him who gave her her home of eternal rest and final victory over all her enemies, sin, death, hell, the grave and the devil. John tells us this triumphant song of praise will be in an anthem or chorus that man never composed as He opens the gate and portal of immortal glory where He will present them to His Father not having SPOT, or wrinkle or any such thing, but that it should be holy and without blemish. "Worthy is the lamb that was

slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," forever and ever. Amen (Revelation 5:12.)

The following verses come to my mind as I close this article concerning that great speckled bird. I heard them quoted many years ago.

THE GREAT SPECKLED BIRD

What a wonderful thought I am thinking,
Concerning a great Speckled bird!

You remember her name is recorded

In the pages of God's Holy Word.

All the other birds flock around her,

And she is despised by the whole squad.

For the Great Speckled Bird of the Bible,

Represents you, the great Church of God.

Always desiring to lower her standard,

They watch every move that she makes.

How they long to find fault with her teaching,

But really they find no mistakes.

She is now spreading her wings (of faith and hope) for a journey,

That she is going to take by and by.

When the great tribulation is over,

She will meet her dear Lord in the sky.

I am glad I have learned of her teaching,

Yes, I'm glad to hope my name is sealed in her book;

For I want to be one always fearing

On the face of my dear Saviour to look.

When He comes descending and shouting from Heaven

On a cloud as He writes in His word;

We'll be joyfully carried to

meet Him

On the wings of the Great Speckled Bird.

Geo. A. Fulk

(The above article is an editorial by Brother George A. Fulk, a former associate editor of Zion's Landmark, that was written on January 15, 1987, and was published in the "January-February, 1987" issue of this paper. It has been republished at this time by request.

In behalf of the many friends and loved ones of Bro. George & Sister Ruby Fulk, who may inquire about them, we are glad to report that they were both able to attend the morning sessions of the Salem Association, held with their home church, Bunker Hill, near Kernersville, N.C., on June 15th & 16th, 1996. It was so good to be able to see them at this time.

To their many friends, brothers & sisters in the church, and loved ones, we are aware that they would be glad to hear from them. Their mailing address is,

Mr. & Mrs. George A. Fulk
Friend's Home, Inc.
925 New Garden Road
Room 801
Greensboro, NC 27410

for the benefit of those who desire or care to let them hear. We know it will be appreciated.

The Speckled Bird with her spots, (the Church of the Living God), is still ugly to the world. Her appearance has not changed to them in the slightest. May we ever be blessed to keep this in mind. She, like her Lord & Master, carries the same look and semblance to the world as He carried: "And when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; we hid, as it were, our faces from Him, and we esteemed Him not." Isaiah 53:2,3. So it is with the Speckled Bird as these traits have

ever indentified her. JMM)

ELDER WOODROW C. LAKE PASSES

Elder Woodrow C. Lake, Kissimmee, Florida, passed away July 2, 1996, at the age of 83 years, lacking only 11 days being 84 years, since his birthdate would have been July 13, 1996. He was born July 13, 1912.

Elder Lake was loved far and near among the ranks of the Presdestinarian (Primitive or Old School) Baptist people. If not deceived, this man, Elder Woodrow C. Lake, was blest with an able gift in the field of Gospel labor where he was blessed as that workman "that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15. As such, he bore the mark of Jeremiah, the prophet of old, who declared: "Therefore thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before Me: and if thou take forth the precious from the vile, thou shalt be as My Mouth: let them return unto thee; but return not thou unto them."

In the many sermons that God so ably blest him to declare, there was always that separating of the precious from the vile that always touched the experiences of the children of God everywhere. His life, as a true minister of the Gospel of Christ, was blameless, the very first qualification of the bishop or elder in the church. (see I Timothy 3:2)

In a letter to me from Sister Rena C. Lake, his widow, under date of July 23, 1996, her words ring a clear bell of witness to all of us who were blessed to know him and to love him. I quote them as follows, viz:

"I cannot feel that Woodrow is gone. I feel myself getting ready to go to see him. They were so good to him in the

nursing home. The nurses and the aides would come by his room just to get him to smile, and he would kiss them on the cheek; they would, likewise, in turn also kiss him on the cheek, and they would also hug and love him. His light surely did shine so beautifully in the end.

"Woodrow was a staunch believer in the doctrine of salvation alone by the Grace of God. I feel he knows what Heaven is now. He loved all believers of the truth. He would never talk about anyone."

His funeral service was held on Saturday, July 6, 1996, at 2:00 P.M. from Indian Fork Primitive Baptist Church in Culloden, WV, where he had served in the past for many years by Elder Elmer Smith and Elder Ralph Gaines. His body was laid to rest in the Valley View Memorial Park, Hurricane, W.Va.

We hope some of the brethren will prepare a more suitable obituary for publication in Zion's Landmark. May the dear Lord reconcile Sister Lake and his brother and sister and loved ones by the tie of nature to the dispensation of His divine and Holy Will.

J. M. Mewborn

Note: The following news item appeared in the Daily Record, Dunn, NC, on July 11, 1996, to-wit:

"ELDER LAKE DIES

Many of you remember Elder Woodrow C. Lake and his wife, Rena. They resided in Coats (NC) from 1986-1993, when they moved back to Kissimmee, Fla. Elder Lake passed away as a result of Parkinson's disease last week and was taken to Hurricane, W.Va., for burial. The Lakes were a pleasant couple, and it was always a joy to be in their presence.

Belle Williams."

IN MEMORY OF MY FATHER, ELDER CLAUDE S. BROWN

My Dad, Elder Claude S. Brown, (Claude Swanson Brown), was born May 9, 1912, in Surry County, North Carolina, to Joseph Sanford Brown and Amy Whitaker Brown. He was the second of five children. A brother, Elder Porter Brown, and a sister are deceased. Two surviving brothers now live in Winston-Salem, NC.

After an extended illness, Elder Brown expired on May 12, 1996,. His passing was early on a second Sunday morning. At the time, he was a patient at the Veterans Administration Hospital in Salisbury, NC.

He married Glenna B. Gilley on December 14, 1930. They were married for 65 years until her death. She preceded him in death by three months and 19 days. She passed away early on January 23, 1996. Two sons and one daughter were born from this marriage; there were four grandchildren and eleven great grandchildren.

His working life was spent at Hanes Hosiery Corporation, Winston-Salem, NC, where he retired.

He was ordained and set apart to the work of the ministry on March 31, 1968, at Winston-Salem Primitive Baptist Church. His presbytery of ministers (elders) who laid hands upon him were Elders G. W. Hill, S.T. Atkinson, Sr., James G. Gardner, and E. C. (Carl) Newman.

He was serving two churches at the time of his death, although due to his afflictions in his latter years, he could not attend often. Theses were Tom's Creek Church, Denton, North Carolina, and Winston-Salem Primitive Baptist Church. He had also served Union Church, near Mount Airy, NC, (Laurel Springs Association), some years ago.

Elder Brown and his com-

panion loved the Primitive Baptist Churches and their people. He was a plain man in his mannerisms and ways, who was always at home with the working class. These were the humble people who surrounded Jesus, when He was in the world. They were called the common people, and it was they who heard Him gladly. "And the common people heard Him gladly." Mark 12:37. He never wanted to put on a show, and often was heard in his conversations with these people, discussing his faith and experiences.

They were both loved very much by these people, and by their families. They are surely missed. He was 84 years and 3 days of age of his death. Elder John Lee and Elder James (Jim) Moody conducted both Mom's and Dad's funeral services, respectively, and each one of them was carried out in a most beautiful manner.

Humbly, I trust, A son,
Robert A. Brown
Winston-Salem, NC 27103

QUENELL CLARK MOORE

This sketch is written in memory of my mother, Quenell Clark Moore, who was born to Marion Franklin Clark and Tivis Taylor Clark, on August 24th, 1908, in Stokes County, North Carolina. She passed away on November 4th, 1995, at the age of 87. She is survived by her husband, Gid U. Moore, Alamance Health Care Center, Burlington, NC, one daughter, Arlene M. Hole; two sons, Marshall and Urvin Moore, along with four grandchildren, seven great grandchildren. She was preceded in death by one son, John Marion Moore, with one sister and four brothers.

Mother joined Snow Creek Primitive Baptist Church in August, 1952, and was baptized by Elder D. A. O'Bryant on the next fourth Sunday morning in September, 1952. The church was her delight in life, and when she became unable

to attend, it was her desire to go on, as she would say. When she breathed her last breath, I could not weep for her, as I felt her sufferings were over and her wish had been granted. She was a firm believer in the doctrine of election and predestination, a true mother in Israel who had been given a sweet hope of eternal life.

A very fitting service was said over her body by Elders Jimmy Spencer and Thornton Manley. Her body was laid to rest in Snow Creek Church cemetery to await the resurrection.

"SORROWFUL, YET REJOICING."

Desiring that one copy of this notice be placed in the church records, one copy be sent to the Signs of the Times, and one copy to Zion's Landmark, for publication.

Arlene Moore Hole,
Daughter.

**FIFTH SUNDAY MEETING
(ONLY) AT ROARING RIVER
CHURCH, WILKES COUNTY,
NORTH CAROLINA
SEPTEMBER 29, 1996**

Dear Elder Mewborn,

Will you please publish this notice in Zion's Landmark for us?

Roaring River Primitive Baptist Church voted in conference to have a fifth Sunday meeting on Sunday only, September 29, 1996. Singing will begin at 9:30 am and preaching service to begin at 10:00

am.

This will be the first time in many years that there has been fifth Sunday meeting held within the bounds of the Laurel Springs Association, and we do pray our brethren and sisters, especially our ministering brethren, to come and be with us, if at all possible.

Directions are as follows: From Elkin, NC, go 11 miles north on U.S. Route 21 to Road 1002 (Stone Mountain State Park Road); turn left, go 200 yards, turn left again on Austin Road; go 4 miles to Austin. Turn right in front of "Knobbs Church." Go 2 miles to white church building on your right.

We hope to see many of you.

Thank you,
Reuben Hawks and
John Lyon, Co-Pastors

LOWER MAYO ASSOCIATION

The 64th Annual Session of the he Lower Mayo Association will convene this year on October 4th, 5th, and 6th, 1996, at Russell Creek Church, to be entertained by Mayodan Church.

Those coming south or north on Route 8, south of Stuart, VA, turn east on Route 653 just inside Virginia State Line; go one mile to Route 631; turn right on Route 631 to church site on your right. Those coming U.S. Route 58 west to 831 a hundred yards to Route 700 to Route 631 about three miles to church site on your left. Those coming east,

turn onto Route 653 about three miles to Route 631; turn left and church site is on your right.

We invite our brethren, sisters and friends to come and visit with us during our association, this year, 1996, the Lord will.

Samuel R. Wood, Assn.
Clerk
Spencer, VA 24165

MILL BRANCH ASSOCIATION

The 126th Annual Session of the Mill Branch Association will be held with Mt. Pleasant Primitive Baptist Church, Bishopville, Lee County, South Carolina, the 1st Sunday, Friday and Saturday before in November, 1996, the dates being November 1st, 2nd, and 3rd.

Directions to Mt. Pleasant Church are as follows: Those coming on U.S. Route 15 south, go through Bishopville, SC, for about two miles; turn right on Browntown Road; go 2 miles; turn left on Church Road to church bldg. 200 yds. on your left. Those coming via Interstate 20 either east or west, please exit at Exit 116 onto U.S. Route 15 north. Go 3/4 mile; turn left on Browntown Road; go 2 miles, turn left on Church Road. Church bldg. is about 200 yds. on your left.

We extend a warm welcome to our correspondents, brethren, sisters and friends to come to our association.

Lucille Baseley, Clerk
Bishopville, SC 29010

UNION ASSOCIATION (TX.)

The One Hundred Fifty-fifth Annual Session of Union Primitive Baptist Association of the Old Schhol or Predestinarian Faith and Order will be held, if the Lord willing, with Zion's Rest Church, Tomball, Texas, to begin on Friday A.M. 11:00 C.S.T., and will continue through Sunday following, the dates being 11th, 12th & 13th of October, 1996.

Directions to Tomball Church are as follows: Select your nearest route to Spring, Texas, which is situate on Interstate 45, approximately half way distance between Houston and Conroe, Tx. At Spring, Tx, take Farm to Market Road 1292. West for 9.0+ miles with its intersection at Hufsmith-Kohrville Road. Turn left onto Hufsmith-Kohrville Road, go 1 1/2 miles to church location on your right.

May we take this time to invite our brethren, sisters and friends from our sister associations to meet with us this year, 1996, session of the Union Association.

Raymond Spell, Clerk
21118 Hufsmith-Kohrville Road
Tomball, Texas, 77375
Tele. 1-713-351-0449 or call
Elwood Spell, 1-713-255-2624

SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows: **\$8.00 PER YEAR**

\$15.00 2 YEARS

To Elders: **\$7.00 PER YEAR**

\$13.00 2 YEARS

*These rates took effect with the
"January-February, 1986" issue.*

If at anytime you fail to get your "Zion's Landmark," please notify the editor at the address on the front cover who will mail you any missed copies.

J.M. MEWBORN, Editor

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

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June CXX

July-August, 1996

Number 4

NOTICE

Due to some water damage sustained to the equipment of our printer, Citadel Communications, Inc., Raleigh, N.C., by Hurricane Fran on September 6, 1996, we are later than usual in getting the Zion's Landmark printed and mailed. If the Lord will, we hope to be back on track shortly, as we appreciate your patience and understanding.

Editor

ELDER J.W. WYATT

There is no doubt that some of our readers and subscribers living today remember Elder J.W. Wyatt. There is, no doubt in my mind that his true friends (those living) remember him because the undaunted love in their hearts for the doctrine he preached is continuing on and will last forever. Likewise, his enemies (for the truth's sake), perhaps, have not thought of him for many years, but the following article that he wrote in his lifetime may serve as a stark reminder of the great, eternal truth in which this dear brother was enabled by the grace of God to stand, and for which he uncompromisingly contended.

Elder J.W. Wyatt was born April 17, 1877, in mountainous Alleghany County, North Carolina, the eldest of nine children. His father was a Primitive Baptist, but his mother was a strict Methodist and he was named John Wesley in honor of the founder of Methodism. Early in life he moved with his parents to West Virginia, returning to North Carolina in 1890. He writes or records in his experience that he was convicted of sin in 1892 and after much sorrow of heart was given a view of Jesus and His righteousness. Of this period of his life he has left on record:

"I thought I ought to join the church, so I came in contact with the Fullerites, or Missionaries, and in the year 1893, I joined them, as they were the most popular people, as I thought, in my community. From their misrepresentations, I soon became biased toward the Primitive Baptist and cultivated all the hatred I could against them. In the Fall of 1894, September 17, I was married to Miss B.J. Brown who was a Primitive Baptist in belief, but had not yet joined the church. In September, 1895, our first son was born. As I beheld my little son, I thought and said many times that I would rather know that he had been bitten by an adder and die from the bite and never see manhood than to believe that old doctrine of election and absolute predestination of God, as advocated by those people called Primitive Baptists.

"I became interested in reading the Bible only to confute this doctrine and help extinguish it from the face of the earth, if I could or as I thought. As I read, I would mark the scriptures that I thought to be against it, this doctrine: yet, I knew nothing of what I read. So, as I would re-read, I found that I had marked the wrong verse or verses every time, and instead of condemning the dear Old Baptists, I and my doctrine were the fellows that were condemned.

"Then I was in trouble that no tongue or mortal could express and I said for the first time, 'O Lord, show me the right way, for the foundation I am on is a sandy one.' I saw the mystery of iniquity unfolding itself in all that I had thought to be right, and here for the first time, I saw the dear old church in her glorious splendor and her glory in all dispensations of time, all represented in Christ, her great conquering King.

"Realizing my many hardships and my unfitness to be identified with them, filled me with feelings of uneasiness and a burning desire to offer myself to the dear old church." End of quote.

Your editor does not believe that any man has ever lived, since the days of the Apostle Paul, whom the Lord gave an almost identical experience of grace, as He did Elder J.W. Wyatt. After reading the above quotations from Elder Wyatt's own pen in recording his experience, and then reading his following bold article on Predestination, we agree with the Apostle Paul's inspired language, "And now, brethren, I wot that through ignorance ye did it." Acts 3:17. "For I am the least of the apostle, that am not meet to be called an apostle, because I persecuted the Church of God, and wasted it." Gal. 1:13. Elder Wyatt first hated the doctrine that he was later made to preach with a passion. To see in part the Hand that did lead him from the state of darkness to the marvelous light of the glory of God (in reading Elder Wyatt's early experience and then reading the things for which he had to stand in latter life) causes us to know that only God performed such a miracle and that God was surely with him.

I first remember Elder Wyatt when about the age of ten years when he would come to my father's home in mid-week, staying with us for those days, preparatory to attending upcoming associations in the area in the fall of the year. I would stay hid in the corner of the living room, as much as possible, as he, my father and other brethren who would be coming in for the meeting, discussed church truths and matters. From reading the following article, "Thy Throne (And Church), O God, Is For Ever And

Ever," Psalms 45:6, recently found in my papers, I cannot help from having the feeling God preserved it for those of us in this generation (living now) to know the things for which this dear old Elder stood and proclaimed. Reading it is almost like hearing him preach again.

There were some of our churches in those days that strongly resisted him and could not endure what he preached, and, when he came through, locked their meeting house doors on him. Elder Wyatt always traveled from church to church, appointment to appointment, through the conveyance of his brethren and with his walking stick. He walked many, many miles to his appointments. It has been said that between the years 1910 and 1930, he visited every sound Old School or Predestination Baptist Association in the United States of America, carrying him through 38 states of the union, a record, perhaps, never attained by any other Old Baptist minister. Information at hand also verifies the fact that he was received and preached among the brethren of the Covenanted Baptist Church of the Dominion of Canada in his lifetime.

He was gifted with quick answers (sometimes with wit), and could always take care of himself when in close or tight places. Once at an association, while speaking, an antagonist, out in the audience or congregation spoke outwardly and openly against his declaration, saying, "You can do something. You can accept the Lord Jesus Christ and be saved; then you can believe all that you're saying." Elder Wyatt never missed a lick and with his loud, thundering and ringing voice exclaimed to his opponent, "Friend, if you can prove that doctrine by this Bible, I will eat every

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page in it." I use to observe that he would get restless during some discourses and quietly excuse himself from the pulpit to the outside. On one occasion I heard one asked Elder Wyatt why he did this. He replied in his usual emphatic manner, "I eat the lean and leave the fat." That ended the question from his inquirer.

During his lifetime he edited a sound Old Baptist periodical at Selma, N.C., known as *The Lone Pilgrim*. This paper was later consolidated with the *Sovereign Grace* publication, edited by Elder W.J. Berry, La Canada, California, and became known as the *Old Faith Contender*.

He served several churches in eastern North Carolina, among them, Goose Creek Island, Lowland, N.C., Sandy Grove, Beaufort County, Aurora, N.C., Harnett, Sampson County, N.C., and Little Vine, near Wilson Mills, Johnston County, N.C. For many years he was a member of the Lower Mayo Association and stood firmly against the conditional doctrine that pervaded the churches in the area in the mid 1920's, and early 1930's. He was faithful in every sense of the word.

Elder Wyatt possessed but little of this world's goods, but he was rich in faith of his Master, "Go without money, without price and without script." He depended on his Bank of Faith, and his needs, both spiritual and natural, were always supplied.

During the last years of his ministry, much of which was

spent in bodily pain, I recall several occasions when substantial contributions were made to him by brethren, sisters and friends of the Baptists. His brethren were made to love him to that extent for the truth's sake of the doctrine of God our Saviour which he so boldly proclaimed from the pulpit. The attending physicians and the supervisor of Rex Hospital, Raleigh, Wake County, N.C., where he was a patient, numbers of times in his last illness, made no charge for their untiring efforts in his behalf. He was loved and esteemed to this extent.

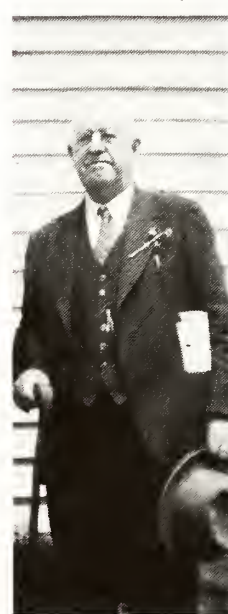
Elder Wyatt was a firm believer in the doctrine of the resurrection of these our vile bodies and the complete Sovereignty of God in and over all things. He often said, and I quote as I remember, "God rules in Heaven, in the earth, on the earth, and in all deep places." (End of quote.)

Elder Wyatt passed away peacefully and quietly at his home in Raleigh, N.C., on December 16, 1945, at the age of 67. With him by his side was his wife by his last marriage, Sister Lillie Moore Wyatt, who stood by him faithfully for many years. His mortal and corruptible body was laid to rest in the Willow Spring Primitive Baptist Church cemetery, Willow Spring, N.C., where his membership was last held prior to his death.

As I conclude this narrative concerning his life, I say again that the doctrine or teaching, as contained in the following article, is no less than "the Standard of

Truth." As I went to the cemetery on that Sunday morning in April, 1981, to obtain the dates of his birth and death, I found the following epitaph or inscription accurately describing him, recorded on the large granite monument that was purchased and paid for by members and friends in the Old School Baptist Church who dearly loved him and the principles for which he stood.

Elder J.W. Wyatt



1877-1945

"A Fearless And Able Defender Of The Doctrine Of Election And Predestination, Whose Life Was An Inspiration And Whose Memory A Benediction."

Elder Wyatt made mention in the closing of his article above of the time that would come when, he said, "Satan would

be released for a season when he will make his final onslaught in the shape of a war of Gog and Magog, rallying his forces around him, compassing the camp of the saints about; but here he will meet his final doom." We believe that Elder Wyatt was well on track when he made this prophecy over 50 years ago as it relates to events that have been and are now taking place in the Middle East between Israel and the Arab (Islamic) World. God surely gave him an insight of the blessed truth.

I would today that we had more able, faithful gifts like Elder J.W. Wyatt among us. Yet, I remember the language of the Apostle Paul to Timothy, "And having food and raiment let us be therewith content." 1st Timothy 6:8.

J.M. Mewborn,
September 25, 1996

THY THRONE (AND CHURCH),
O GOD, IS FOR EVER AND
EVER PSALMS 45:6

NO WEAPON THAT IS

FORMED AGAINST THEE
SHALL PROSPER
ISAIAH 54:17

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:" Rev. 12:1

This woman is spoken of as the "elect lady" (2 John 1) and sometimes as the Bride of Christ, the Lamb's wife (Rev. 21:9), and here she is before the world was made in the mind of God, for Psalms 139:16 tells us, "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This woman, the church of the Living God, is clothed with the sun, resplendent in the glory and beauty of the shining of her Husband, Jesus, the Sun of righteousness; is not this a wonder? The more we think about it, the more wonderful it becomes. Let us go back to the beginning of Genesis and see what it says there about the sun and moon and stars. It says, "Let them be for signs and for seasons, and for days, and for years; and God made two great lights; the greater light to rule the day and the lesser light to rule the night: He made the stars also." God made the lights to rule; and this woman had on a crown showing that she rules; she rules and reigns with her Husband. Is it not true that this is a wonder of wonders, more and more wonderful the more we meditate on it? And she has the moon under her feet while she is raised above the curse and condemnation of the law; and upon her head is a crown of twelve stars. There were twelve apostles, and they are kings to sit on twelve thrones. The second verse reads, "And she being with child cried, travailing in birth, and pained to be delivered." It seems something must have occurred between the first and second verses, and I believe it was the transgression of our first parents. What caused her to cry? Sin! and ever since the fall she has cried out on account of it. If we turn back to Genesis, we find that God said to the woman, "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set." Proverbs 22:28

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he shall rule over thee."

Now we will look at the second wonder, and this wonder was also in heaven. This second wonder was a great red dragon, and it is plain as to whom he is for he is given several names that we may not make any mistake. In verse nine he is called "the great dragon, that old serpent called the Devil, and Satan, which deceiveth the whole world." To some of us it strikes us as a new thought for the devil to be in heaven, yet it says so here. Satan is often talked about as being in hell, but I don't know that the scriptures tell us anywhere that he is in hell yet. John tells us that in that day "the devil that deceived them will be cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." Rev. 20:10. Then, he will be permanently there. Then, he will have his just reward.

In Job 1:6, it tells us that there was a time when the sons of God went to present themselves before the Lord, and Satan went with them. When God asked Satan from whence he came, he said, "From going to and fro in the earth, and from walking up and down in it." Then in the New Testament it is said, "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." That isn't in hell, but it is in the earth. Satan had the power of death, but that power is taken away from him. This great dragon then is in the earth; and, by the way, he is red; and isn't this true of Satan? Red is the color of blood, and Satan was a murderer from the beginning. It tells us here that Satan, the Dragon, stood before the woman, to devour her Child as soon as it was born. As soon as God made it known that salvation should come to man by his Son, Jesus Christ, for this man Child which was born of the woman can be none other than Jesus Christ, the dragon's great aim has ever been, if possible, to destroy Him; but the dragon was thwarted every time. He started this bloody onslaught with Abel. Abel was a child of God, and by faith he offered a more acceptable sacrifice than Cain, and Cain, no doubt, was instigated by the devil to murder Abel, thus, as he thought, to destroy the Holy Seed; but he was thwarted in that an-

other child was born, Seth, from whose descendants Christ, the Lord of Glory, was born. Again, at the time of the flood, God preserved His own. Then, again, Satan was at the back of Pharaoh when he ordered all the male children of the Israelites to be slain. Again, he was thwarted, for God put it in the heart of one mother to hide her child (Moses), and he grew up to lead the children of Israel out of Egypt. Then, in the case of Athaliah, she slew, as she thought, all the seed Royal of Judah, but she was thwarted for God had said, "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Genesis 49:10. She thought she had killed all the Seed royal, but she overlooked a little Baby Boy, and in the end she was destroyed; and no doubt, she also was inspired by Satan to her abominable murders. She fell into her own trap and was defeated in her attempt, and Satan, too, always falls into his own traps, and meets with defeat every time.

This scripture tells us that Satan was in heaven. This thought shocks our reason, our intellect, and instead of accepting the Bible for what it says, some people search around in their minds to make the scriptures mean something else or that which suits their own reasoning and ideas. I have been as much guilty of this as others, but I have about come to the place where I have laid down my arms, and stopped fighting against the scriptures which I cannot understand in my carnality, so that I take the Bible for what it says, knowing it is the inspired word of God.

Satan must have been in heaven, for Jesus Himself said, "I saw Satan as lightning fall from heaven." He didn't say "I see," as though He were seeing Satan fall then, but He said, "I saw." Then this must have been before the beginning of creation, the time which is told of in Isaiah 14, "How art thou fallen from heaven, O Lucifer, son of the morning." Lucifer means "Lightbearer," and in his pride he rebelled against God, and he fell from heaven, and his tail, as it says here, drew the third part of the stars of heaven, and they were cast down to the earth. These stars are the devil's angels, those who followed him in his rebellion, for when Jesus sent out

His disciples to preach to the lost sheep of the house of Israel, they returned saying that even the devils were subject unto them. Jude speaks of the angels which kept not their first estate, but left their own habitation, that they are reserved in everlasting chains under darkness unto the judgment of the great day. See Jude 6. Jesus saw this, and Satan has always been at enmity with Him, and works with all his power to destroy Him. When this child was born, as soon as the wise men brought the news to Herod of the birth of One, who was King of the Jews, Herod, also inspired by Satan, determined to destroy the Child, but God hid Him, as He did the others before Him, and He escaped the terrible destruction which Herod ordered of the children of two years and under.

Israel must be the woman who brought forth this Child. She is spoken of as the married wife, and the one who left her husband, and who will return unto Him. She must be the woman, the Church of the Living God, for Jesus came through the nation of Israel, though they are not all Israel which are of Israel. There were in the nation of Israel natural Israelites and also spiritual Israelites, and through Israel God manifested Himself until after the resurrection of Jesus. The gospel came first of all to the Jews. They were Jews upon whom the Holy Ghost came on the day of Pentecost, and by them the gospel was first preached. The church was first established at Jerusalem, and three thousand souls were added to it at Peter's preaching; then it was afterward preached among the Gentiles and made manifest that Jesus had broken down the middle wall of partition which was between Jews and Gentiles, so making them one, with believing Jews and Gentiles so joined together that it is impossible to separate them. The Child, then, was born, and He was caught up to God, and to His throne. Jesus, after finishing the work He came to do, ascended into heaven, and then what took place? "There was war in heaven." Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven: and the great dragon was cast out into the earth, and his

angels were cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out with him." Satan and his angels were cast out forever, and they never again can touch anything in Heaven. Jesus told His disciples that He was going away to prepare a place for them in those mansions in His Father's house, and that He would come again and receive them unto Himself. This war evidently took place immediately after Jesus' ascension into Heaven, and it was prepared by Him to receive His people, by the casting out forever of Satan and his followers. Satan is still in the earth for it says here, "Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Satan's sentence is passed, but not the actual execution of it.

He knows that his doom is sealed, and he also knows he has but a short time. Someone may say, but if his sentence was passed when he was cast out, that was nearly two thousand years ago, and that is a long time. Yes, but we must remember Peter wrote that one day is with the Lord as a thousand years, and a thousand years as one day; that being so, Satan is hardly at the end of the second day. He has been exercising his wrath during this time by various schemes trying to destroy the woman. First of all he persecuted her, but to her "were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, from the face of the serpent." In another verse it says, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Rev. 12:6. We do not know just what this number of days means as to the length of time, but we know it is a definite time known alone to God; it is not meant for us to know the day and the hour that God will make these things come to pass, for even Jesus, as the Son of man did not know, for He Himself said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." We know that at the set time the church will be delivered

out of the reach of Satan's wrath. What a comfort it is to know that all our trials, our tribulations, and our persecutions will sometime (or someday) come to an end, for they do not come to stay; as I said last Sunday, they come, but even more, they come to pass. The devil persecuted the church in its very beginning. See how Saul of Tarsus persecuted the church for no other reason than that they preached the truth and believed in Jesus, and Saul was stirred up by the devil to do it; but the more the church was persecuted the more it grew, and the deeper their sorrows, the louder they sang; it could not be destroyed. God has always preserved some of His people wherever to still be a witness in the earth; the woman was taken care of and nourished in the wilderness. She was given two wings of a great eagle that she might fly into the wilderness. Some have thought these wings of a great eagle to be the Roman Empire, because they had an eagle for their ensign, but I do not think so. I think one wing is God's providence, and the other wing is divine help. It says of Jacob that like as an eagle stirreth up her nest, taketh them, and beareth them on her wings, so the Lord alone led him. The everlasting arms of God are always underneath His church, protecting, helping in all our difficulties. Satan has been persecuting God's people from the beginning but they have always had the help of providence and divine power. Isreal was persecuted by the Egyptians, but she was brought out by these wings, for if you will turn to Exodus 19, verse 4, God says to Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto Myself." Again Isaiah says, "they that wait upon the Lord shall mount up with wings as eagles." So, I think these wings of a great eagle can be looked upon as God's providence and divine help, and the woman, His church, is cared for and nourished here in the wilderness.

We cannot trace the history of the church through any particular denomination or sect for she has always been hid from the eyes of man, and not been known by one particular name. Her identity has been lost in so far as (any) one particular name is concerned.

What has become of the Waldenses and others in the past, known as God's people? In the times of persecution some of them were hidden in the mountains where they were able to worship God according to their own conscience where none could make them afraid. Satan has continued to persecute the woman. In the time of the Reformation when people rebelled against the yoke of the Roman church, what terrible things were done against the truth, when many were burned at the stake and cruelly tortured; but with all this Satan did not destroy the church, for she is still here, though, perhaps, known by a different name. Even now, church records are so incomplete, some are lost, and some are so poorly kept that those who might try to write a church history a hundred years hence would have a hard time collecting data for it.

After persecuting the woman, it says here that "the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood.. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:15,16. Satan saw that he could not destroy the church by persecution, so now he tries another scheme. He casts out of his mouth water as a flood that he might cause her to be carried away of the flood. What is it that comes out of Satan's mouth? LIES! Yes, a flood of lies! Yes, all kinds of lies! Satan has always lied. This is what we are seeing nowadays. The devil has given up outwardly persecuting the church, and now he is doing his best to carry her away with a flood of lies, heresies, and false doctrines. Satan even quotes scripture, can transform himself into an angel of light, as well as transforming, likewise, his own ministers as of righteousness, but it is only lies, for he uses it in a false application. Sometimes, his lies are hard to detect. They seem so near to the truth that, if it were possible, he would deceive the very elect. His counterfeits are so near the genuine that even God's people, some of them, sad to say, are for a while, carried away, but it cannot surely be that they will stay deceived. Sooner or later they will be blessed to detect the

false ring in the counterfeit. "But the earth opened her mouth and swallowed up the flood." Rev. 12:16. So, we now see it today, all sorts of creeds and isms and schisms spread abroad in the earth, and they are swallowed up by the multitudes. "God shall send them strong delusions that they should believe a lie that they all might be damned that believe not the truth." Thess. 2:11. Again, Satan will find himself defeated, and he will drop this scheme of lies as he did persecution. But the last verse says, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The remnant of the woman's seed are the believing Jews when the kingdom shall be restored to them in the latter day. Satan, having failed in his attempts against the woman, first with persecution, and , secondly, with a flood of false doctrine and lies, shall be bound for a time that he shall not deceive the nations any more, but when he is released for a season he will make his final onslaught in the shape of a war of Gog and Magog, rallying his forces around him, compassing the camp of the saints about; but here he will meet his final doom. This will be the time of which Peter tells when he says the heavens and the earth that are now are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, when the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. See II Peter 3:10.

Now, brethren, I hope I have stayed by the simplicity of the scriptures and the gospel. That is my desire, and that the Holy Spirit may lead me into the truth, when I come before you. It seems to me here is the whole summary and account from the beginning to the end of time. These things are great wonders, but all are plain to God. He saw it all before He made the natural creation, and He showed it to John. John saw it all; and what John saw is being made manifest today. These things which God saw and showed to John shall all (everyone of them)

be fulfilled. J.W.Wyatt

REPELLING A CONDITIONALIST BULLET

It has been my observation for many years that Conditional Baptists, as well as those of the Arminian world, will often use and throw out the 35th verse of the 32nd Chapter of Jeremiah, "And they built the high place of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin," as an attack on the doctrine of predestination with the intent of undermining, abolishing and destroying it. In recent days this has come to our attention again.

It was during the decade of the 1960's that Elder T. Floyd Adams, a former editor of this paper, was inspired and blessed by divine and Holy Wisdom from the Lord to pen down by revelation a most decisive, truth revealing rendition of this scripture, which, when read and properly understood, leaves all Conditionalists and Arminians holding the bag, so to speak, and in the dark. Elder Adams was blessed to disarm them in this article.

Feeling that republication of his article is timely, we take pleasure in republishing it, since many of our subscribers and readers have never read it before. This is truly an enlightening and interesting article.

Editor

FOREKNOWN BY GOD

"And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Jer. 32:35.

Dear Elder Adams
and Brother in Christ, I hope:

I would like to have your views on the above quoted scripture

with reference to the doctrine of the predestination of all things both good and evil. I hope that I believe in the God of all wisdom and power, the One who created all things and created them for Himself after the counsel of His own will, the One who rules in the armies of Heaven and amongst the inhabitants of the earth, and the One who is the disposer of all things to His own glory and honor; but when I think about God having predestinated from all eternity that man should commit all the evil and wicked deeds which he has and does commit, then the above scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all things and events.

Now, I am not seeking any debate or controversy over or about this question, but knowing my weakness, I do sincerely desire all the enlightenment that the God of all wisdom may be pleased to grant to me even though it comes through some of his servants, as it was in the case with Corenlius and Apostle Peter.

L.N. Benton
Marion, N.C.

Our inquirer, Elder Benton, says "When I think about God having predestinated from all eternity that man should commit all the evil and wicked deeds which he has and does commit, then this scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all things."

If I should say the children of Israel and the children of Judah committed an abomination by causing their sons and daughters to pass through the fire unto Molech, (it being such a notorious crime and such a display of wickedness;) that God never thought about it that they should commit this evil deed, I doubt if our inquirer would accept my statement as being the truth.

I asked a man (several years ago) if he could explain to me the meaning of the 6th chapter of Genesis and the 6th and 7th verses, which read as follows: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And

the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth Me that I have made them." The meaning or interpretation of this scripture seemed to be very clear to him, and he proceeded to explain it as follows: "When God made man, he did so much worse than He (God) thought he would do, and He was so disappointed in him that He regretted He ever made him; so He destroyed him from the face of the earth." I could not accept his version of this scripture as being true then and neither can I accept it now. To say that God was disappointed in man or men would be contradictory to the testimony of John. "But Jesus did no commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24,25. David said, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:4. The Lord said to Jeremiah "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. 1:5.

We cannot entertain the thought that anything could ever transpire or take place that was not foreknown by God. Job said, "Hell is naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and the night come to an end. The pillars of Heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:6 to 14.

The greatest, inspired men could only give a slight description of the greatness of God.

Isaiah said, "Who hath measured the waters in the hollow of His hand, and meted out Heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, not the beast thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isaiah 40:12 to 17.

Elder T. Floyd Adams



1891-1973

The Apostle Paul, one of the most inspired writers of the New Testament, could only hint at the greatness of God. He said, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things to whom be glory for ever." ROM. 11:33 to 36.

With the above unequivocal testimony, given by the inspired prophets and apostles, we cannot entertain the thought that anything has or ever will take place, which is beyond the knowledge, thought or control of God. The

Lord spoke by the mouth of His prophet and said, "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8,9.

The purpose of Christ's coming into the world was to save His people from their sins; His suffering, His death, His resurrection and ascension were kept secret from His chosen apostles until they were revealed to them by the Holy Ghost. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of His law." Deut. 29:29. It seemed good to the Lord to hide His secret until the appointed time to reveal it unto the chosen vessels of His mercy. Jesus said, "I thank thee O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

God kept a secret from Abraham until His appointed time to reveal it. God told Abraham to take his only son, Isaac, and offer him for a burnt offering. Abraham made all the necessary preparation to obey His words; yet when he stretched forth his hand to make the fatal stroke, "The Angel of the Lord called unto him out of Heaven, Abraham, Abraham, and He said, Lay not thine hand upon the lad." See Gen. 22:10,11. It was not in the mind of God that Abraham should slay his son. God had prearranged that the ram, and not Isaac, should be the burnt offering. Yet, from natural observation, it appears that God changed His mind, but this cannot be true. Job said, "But He is in one mind, and who can turn to Him? And what His soul desireth, even that He doeth." Job 23:13. God is immutable and He is unchangeable. He spoke by the prophet Malachi, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. One commentator said, "The Lord, though He never changes His will, nor repents of, or revokes His decrees, or alters His purpose; yet He sometimes wills a change and makes an alteration in the dis-

pensation of His providence, according to His unchangeable will." This was true of God's words concerning Hezekiah, when He said that Hezekiah should die, and not live. Hezekiah was sick unto death; the Lord sent His prophet, Isaiah, to say unto him, "Set thine house in order for thou shalt die and not live." Hezekiah prayed unto the Lord. "He wept sore." Then the Lord heard his prayer. "Then came the word of the Lord to Isaiah saying, Go, and say to Hezekiah, thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years." Isaiah 38: 4,5. Did the Lord God change His mind by saying to Hezekiah that he would not die, and then add fifteen years to his days? Most assuredly He did not. (Who, but God, can indict a true prayer into the soul? All truly indicted prayers by Him He will surely answer.)

He answers that which is according to His will. Paul said, "He that searcheth the heart, knoweth the mind of the Spirit, and He (Jesus) maketh intercession for us according to the will of God." In the book of Daniel we find recorded, "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest thou?" Dan. 4:35.

An understanding of what is meant by some scriptures is determined by a knowledge of other scriptures. For instance, Jesus said to the foolish virgins, "I know you not." Matt. 25:12. Can it be said that Jesus did not know them? He did know them, but not in the sense in which He knew the wise virgins who took oil in their vessels. For He did not know them in the pardon and forgiveness of their sins. In the 3rd chapter of Amos, the Lord spoke by the mouth of His prophet to Israel, and said, "You only have I known of all the familiar of the earth." Amos 3:2. Could we say that the Lord did not know any people but Israel? He knows all the people that have been or ever will be born into the world, for He declared the end from the beginning and from ancient times the things that are

not yet done, saying my counsel shall stand and I will do all my pleasure. They are all His by natural creation. But they are not all His people by Spiritual regeneration. He knew Spiritual Israel in a special sense. They are His chosen, redeemed family, which was given to Him by the Father before the world began. When Jesus lifted up his eyes to Heaven, speaking to the Father, He said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Now our text reads: "And they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." To me, it appears that the key to the understanding of this verse is in the expression, "Which I commanded them not." By this He means it was not written in His law that they should do it. It was not in His mind to write it in His law. Had it been in His mind to write it into His law, would He not have ordered it? "Neither came it into my mind that they should do this abomination, to cause Judah to sin." God did not order it in the law which he gave to Moses. It was not in His mind to write in His law that the children of Israel and the children of Judah should sacrifice their sons and daughters to pass through the fire unto Molech. He (God) did not command them to do it. "Which I commanded them not." That is, He did not command them through the law to do this thing, for the law that was given to Moses by God for the children of Israel was just and Holy. It was good, so good in fact, that sinful man could not keep it. It was written in His (Moses') law that they should sacrifice beasts and birds, but not their sons and daughters. To accept the literal meaning of the clause, "Neither came it into my mind," is to deny the doctrine of foreknowledge and predestination. He says: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me."

It would be far from the truth to say that God tempted the chil-

dren of Israel and the children of Judah to commit this abomination, to cause their sons and their daughters to pass through the fire unto Molech. James said, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; But every man is tempted, when he is drawn away of his own lust and enticed." James 1:13,14. This is the work of Satan which works in man to do evil; yet this is no disappointment to God. An able writer put it this way: "God does not work in men to do evil. Satan works in them; yet God uses these things according to His predestination, to His own glory, and they display a Holy sovereignty beyond the power of mortal man to comprehend." Man in himself is wretchedly vile; his will is prompted by evil intent. Psalm 51:5 says, "Behold I was shapen in iniquity; and in sin did my mother conceive me."

David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10. This was true of Joseph's brethren. The Lord restrained them from taking his life, as they had purposed to do. They did put him into a pit, and they later took him out and sold him to the Ishmaelites for twenty pieces of silver. Joseph said to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. 50:20. It is good when the Lord reconciles us to feel the power of His sacred word, "Be still and know that I am God." Psalms 46:10.

T.F. Adams

ELDER WOODROW LAKE

We, of the Indian Fork Primitive Baptist Church of Culloden, Cabell County, W.Va., bow in humble submission to the will of our Heavenly Father, who called from our midst one of His precious jewels.

With much sadness and fear, I will attempt to write an obituary of our beloved, former pastor, Elder Woodrow Lake, as requested by his loving wife, Sister Rena Lake and the Indian Fork Church.

May God in His infinite mercy enable me to write a few words

that would be a comfort to his wife, his Church and all who love him.

Brother Woodrow Lake was born July 13, 1912, and was deceased July 1, 1996. He was the son of John Lake and Ruth "Terry" Lake of Hurricane, W.Va. He was married to Rena "Childers" Lake for sixty two years and four months. They had no children.

He is survived by one brother, Wilson "Bill" Lake, and one sister, Anna Mae Ashworth. Brother Woodrow joined the Indian Fork Church Aug. 31, 1961, and was baptized Sept. 1, 1961, by Elder R.C. Bell, Hurricane, W.Va., and Elder Charlie Whitt of Ranson, Ky. He was ordained as Deacon April 1, 1962. He was licensed to preach May 4, 1963, and was ordained as an Elder Feb. 29, 1964.

Brother Woodrow was a firm believer in the doctrine of salvation by the Grace of God. He rejoiced in the precious Gospel, and the singing of the hymns and songs of Zion. His uncompromising stand on doctrine, his untiring efforts for peace, his devotion to the church and friends, will be long remembered.

His funeral was conducted at the Indian Fork Church with Elders Ralph Gaines and Elmer Smith officiating. His body was laid to rest in the Valley View Cemetery in Hurricane, W.Va., to await the glorious day when Christ comes again in the clouds of glory with all of His Holy Angels to gather his sleeping dust, unite it with his spirit, and soul, glorify it in His likeness, and take it home to Heaven and Immortal Glory to be with Him for ever and ever.

Written with much love are the sweet memories of our beloved Pastor, a dear, sweet friend in time of need, and our precious brother and elder in hope.

Be it resolved that four copies of the obituary be made, one for Sister Rena Lake, one for the Church record, one for the Association records, and one for publication in Zion's Landmark.

Norman Bird, Clerk.
Indian Fork
Primitive Baptist Church
Culloden, West Virginia

THE POWER OF GOD

At first the power of God we see,

And heaven and earth created He;
And all there is on earth to be,
With life that dwelleth in the sea.

Now we behold great lights above,
The stars, the moon, and sun we love;
It lights and warms the earth thereof,
Sends comfort to the mourning dove.

Then from the earth God formed the man,
That lump of clay held in His hand;
He put him in the garden fair,
And blessed him with the beauties there.

But low the weakness of the man,
Which God had purposed not to stand;
He went down in death as he transgressed,
And to God's mercy was he left.

But, Oh! that wall of sin so great,
There was no way but through the gate;
And in the gate was the flaming sword,
It is God's son, the blessed Lord!

He came and banished all their sins,
And by His blood they entered in;
He will return and take them home,
To sing around the great white throne.

(Elder) Woodrow Lake
(Composed February 2, 1963)

(CONTRIBUTED IN MEMORY OF
ELDER WOODROW C. LAKE)

I'M FREE

Don't grieve for me, for now I'm free,
I'm following the path God laid for me;
I took His hand when I heard Him call,
I turned my back and left it all.

I could not stay another day,
To laugh, to love, to work or

play;
Tasks left undone must stay that way,
I found that place at the close of day.

If my parting has left a void,
Then fill it with remembered joy;
A friendship shared, a laugh, a kiss,
Ah, yes, these things I too will miss.

Be not burdened with times of sorrow;
I wish you the sunshine of tomorrow.
My life's been full, I've savored much;
Good friends, good times,
A loved one's touch.

Perhaps my time seemed all too brief;
Don't lengthen it now with undue grief.
Lift up your heart and share with me,
God wanted me now
He set me free.

Submitted by a Friend

Elder Woodrow Lake



1912-1996

ELITHA BEAMON GRAY

Our dear beloved sister in Christ, and precious mother of the flesh, passed away at Britthaven Nursing Center in Snow Hill, N.C., on April 16, 1996, making her stay on this earth 86 years, 2 months, and 1 day. She was the wife of the late George D. Gray and the fifth child of John B. Beamon and Annie Mariah Smith Beaman.

She is survived by two daughters, Evelyn G. Pollock of Snow

Hill, N.C., and Thelma G. Tart of Goldsboro, N.C.; and two sons, George H. Gray of Lucama, N.C., and Lester G. Gray of Kinston, N.C. In addition, she is survived by a sister, Estelle B. Baker of Fountain, N.C.; seven grandchildren; and fourteen great-grandchildren. Also, she was preceded in death by a granddaughter.

Funeral services were conducted at 2:00 p.m. on April 19, 1996 at Taylor-Edwards Chapel in Snow Hill, N.C., by her pastor, Elder J.M. Mewborn and assisted by Elder Calvin Harward. The services were completed at the church cemetery, and she was laid to rest beside her beloved husband.

They were married on March 11, 1933, at Mewborn's Church on a second Saturday before church services began. Their life together was just short of 32 years.

She was given a love for the people at Mewborn's Church, and on the second Saturday in April, 1949, she was made to beg for a home with the dear people there. She was received and baptized the next day at Turnage Mill Pond by Elder J.E. Mewborn. She was a faithful member until her death.

Our parents were never blessed to have a lot of this world's goods, but we believe they had something this world knows nothing about. Her life was not an easy one, having been born with a club foot. Her father died when she was only five years old, but the Lord blessed her with a strong mother, and thru the Lord, her mother kept the family together until they were all about grown.

I would like to share something she told me not long before she died. She said my Grandmother Gray saw that she and our father were getting serious, so she took her father aside and informed him of the affliction in mother's left foot. She said that if they married and had children, there was a possibility that the children would be deformed in some way. When he visited our mother again, she said he asked if she minded if he saw her foot. When she took her shoe off, she told him that the God she hoped she believed in and had made her like she was, could give her healthy children if it was His will. She said when I, her oldest child was born, my grandmother gave me a going over. Our grandmother did not live to see all of

us born, but our bodies seem to be as normal as the rest of the human race.

In the summer of 1939, their home burned completely down, and we lost everything but the clothes we had on. Also, most of the crop for that year was lost. There were four small children to feed and clothe and no home, but the Lord gave us some very special Aunts and Uncles that took us in for a while. I will never forget the many meals we ate around their tables. They had large families, but never treated us like we were not welcome. Through their troubles, their faith grew stronger.

After our father passed away, her life was devoted to her children and going to church whenever she could. She really enjoyed visiting with the brethren, far and near.

She stayed with me a lot, for I was close by, and she could relate to my work. She could help me in my garden, for she really enjoyed canning and freezing, and would help everyone fill their freezers. Whatever you were doing, she would pitch in and help, if she could. How I miss seeing her precious face, but what sweet memories I have! We are separated in the flesh, but I believe we have a bond that will never be broken. She was my best friend. In her last years, she was confined to a wheel chair, but was blessed to have her mind until the end.

If we could, we would thank the Lord for giving us such wonderful people for parents, but it all comes through and by Him, both the giving and the receiving. He gave them to us for a short while, and He called them home at their appointed times, respectively.

Written with Love,
I hope, A sister
Evelyn Pollock
Snow Hill, N.C. 28580

ODELL WILKINS HARRIS
CLAYTON

It is with saddened hearts that we attempt to write this notice of the life and death of Sister Odell Wilkins Harris Clayton on June 18, 1996, at Person County Memorial Hospital, Roxboro, N.C., for she was one who was so near and dear to us.

She was born in Person County, N.C., the daughter of the late Samuel D. and Lunie Painter

Wilkins. She was first married to the late W. Alonza Harris, and later to the late Willie Hubert Clayton. She is survived by two daughters, Sue H. O'Briant, Roxboro, N.C., and Odelia (Dot) Wrenn, Durham, N.C.; one son, Bill Harris, Roxboro, N.C.; four sisters, Cecil W. Oakley and Ola W. Anderson, Roxboro, N.C., Garnell W. Moore, Beleus Creek, N.C., and Rachel W. Parham, Durham, N.C., with seven grandchildren and sixteen great-grandchildren.

Her family was so attentive to her needs when her health failed, and they did all they could to comfort her. She did not wish to be a burden to her family, and moved to Maple Heights Rest Home where she remained until a few days before her passing. During her stay at the rest home, her daughter, Sue, would get her and always made sure that she got to her church meetings. Even though her hearing and sight failed, she still enjoyed meeting with her brethren, sisters and friends.

She was received into the fellowship of Stories Creek Primitive Baptist Church, Roxboro, Person County, N.C., in October, 1947, and was baptized by Elder N.D. Teasley. She served the Church as Clerk from September, 1980, until her health failed and she was no longer permitted. She was a lovely sister and devoted member of her church, and we shall miss her sweet smile and tender care.

Her funeral service was held at Strickland's Funeral Home Chapel by Elder David Minter on June 20, 1996, and interment was in the Harris Family Cemetery in the City Lake Community.

We at Stories Creek Church would say to her family that we feel a great loss in her passing, but could not wish her back in this world of sin and sorrow, as she has paid her debt that we, who are

left behind, must yet face; for we feel she is now resting from her labours, and is enjoying the sweet peace that GOD has laid up for all His little ones.

Therefore, be it resolved that a copy of this notice be placed in our church record, one be given to the family, and one be sent to the Zion's Landmark for publication.

Read and approved in conference this the 17th day of August, 1996.

Elder Burch Wray, Moderator
Elizabeth Clayton, Clerk
Reuben Bowes, Asst. Clerk

ESTELLE CARVER MARTIN

After a brief illness, Sister Estelle Carver Martin passed away on February 19, 1996. She was the wife of the late Edward Martin. She is survived by two sons, Wiley Martin, Roxboro, NC, and Joseph Martin, Burlington, NC, with two granddaughters and one grandson. Also left behind to mourn her passing are three sisters, Sister Ruby Day, Christine Davis, and Alice Carver. Her funeral service was held at Brooks and White Chapel, Roxboro, NC, on February 21, 1996, at 2:00 P.M., by her pastor, Elder O.J. Wray, Jr., and Elder Danny Carroll.

Sister Estelle united with Roxboro Primitive Baptist Church by experience on September 1, 1957. Her late pastor, Elder L. P. Martin, baptized her on October 6, 1957, inside the Roxboro Primitive Baptist Church building. She was a faithful follower of the precious doctrine of this church as long as her health permitted her to attend. But, toward the last days of her stay in this world of sin and sorrow, the privilege of walking among God's children was taken away. Her health for

the last few weeks of her life left her helpless and unconscious in the hospital.

In attempting to write this notice of her death, I am compelled to tell you dear ones how she came to be in the hospital. Sister Estelle believed in an Almighty God, and knew her walk on this earth, both steps and days, were fixed. She believed in a gracious, merciful God. His ways are mysterious, but she was made to respect and love her Lord, no matter what came to her path. Her favorite hymn was "God Moves in a Mysterious Way." This is so very true. The day Sister Estelle lost consciousness, God saw fit for Sister Ruby and a nephew to be with this precious one. They were there to see that she was taken to the hospital where she lay unconscious until her last breath was taken from her still body. Both her sons were present in the hospital room when death came through the door and took our precious sister away. What a comfort this was at the time and will continue to be to both of her sons! What a glorious God we have!

Sister Estelle Martin was such an humble person. She spoke very little, but words were not needed for the light to shine in her eyes, and the gifted smile said it all. I visited her a few months before her death. What a visit it was that day! It will remain with me always for I never saw her any lovelier than she was that day. Sister Estelle, my Mother, and I were talking so freely about the travels we had experienced that made us seek our Lord. I looked into Sister Estelle's eyes. They were glistening with tears, and a light shined so brightly that I feel she felt as the poet did in the Hymn No. 288,

"If God is mine, then present

things,
And things to come are mine;
Yea, Christ, His Word, and
Spirit, too,
And glory all divine."

I believe she felt the presence of her Lord, and all she wanted or desired was to glorify the Almighty Lord and Savior, Jesus Christ. Matthew 5:16 reads, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." That day the fruit of the Lord did shine.

We all miss Sister Estelle so much at our meetings: She always sat two rows in front of my husband and me. She would look back at us with that precious smile. My husband always knew she wanted him to request her song, "God Moves in a Mysterious Way." So he would call out Hymn No. 28, Page 12, in our Hymn Book.

We at Roxboro Church have lost a very dear, precious sister, and we extend our sympathy to the family. May they be given to feel that our loss is her eternal gain.

Therefore, be it resolved, that a copy of this obituary be sent to Zion's Landmark for publication, one be given to the family, and one be placed in the church record.

(Written by the least of all, if one at all, and yet, I hope God will keep me humble enough for the remaining days of my life that I will be privileged to walk in fellowship peacefully with the dear children of God here, for there is nothing else.)

Humbly submitted,
Linda Perkins.

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J.M. MEWBORN, Editor

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CXX

September-October, 1996

Number 5

THE ORIGIN OF THE TRUE CHURCH OF THE LIVING GOD, AND THE ORIGIN OF SOME OF THE PRINCIPAL DENOMINATIONS (HERE) IN THE WORLD WITH WHEN, WHERE AND HOW THEY BEGAN

The question has been asked many times at different times and places to give the origin and date(s) of some of the religious denominations, faiths and orders that exist in the world today. Volumes and books could be written on any single one of these names, which is not the intent of this article on this subject at this time. However, we will endeavor at the request of a number of people over the past few years to give a partial listing of these names, as we know them, identifying them with their origins, respectively, with as much information as we have at hand.

It is to be pointed out that this coverage does not constitute a complete (or 100 %) listing of all of these denominations and religious faiths and orders, but we have endeavored to include the most common ones known to us in the southeastern part of the United States, as well as the country as a whole. We acknowledge infallibility, and would beg for your indulgence and understanding where we are found to be incorrect or in error on any given date or any portion of this information. We begin with the very oldest one, to our knowledge.

(1.) If you are a member of the Jewish faith or Hebrew congregation, your religion was founded by Abraham, a descendant of Shem, who was the son of Noah, about the year 1913 B.C. in the land of Canaan (Palestine), almost 4,000 years ago. (See Genesis 15:6. 17:19 and 17:7.)

(2.) If you are Roman Catholic, your religion began in what has been called or known as The Great Idolatrous Apostasy, when many early members of the original church at Rome, as had been established there in the early days in the beginning of the third dispensation of time, in the true faith of Jesus Christ by the Apostles, departed from it between the years 70 A.D. and 100 A.D., with an enclave, self-appointed priesthood beginning (first) with the Pope, (second) Cardinals, and (third) Most Reverends, Very Reverends, Right Reverends and just plain Reverends, to rule and govern it. This hierarchy of rule continues to date. The Pope is the absolute head of the Church, and Roman Catholics believe that he is infallible (incapable of error) when he speaks for all the Church on matters of faith and morals. It has been said, however, that he is not considered infallible on other aspects of church affairs, although he (the Pope) does have absolute jurisdiction over the church. The pope is chosen from among so-called high-ranking clergymen called Cardinals, just under him in the hierarchy. These men are called the

Sacred College of Cardinals. In one sense of the words, these two entities, the Pope and the College of Cardinals, appoint each other. All decisions are rendered and handed down to the Church through this natural order of priesthood as described above. The Church (or body of members) is always subservient (used in an inferior capacity) to the Pope's decrees.

(3.) If you belong to the Church of England (Anglican), your religion was founded by King Henry VIII in the year 1534 A.D. when Pope Clement VII would not grant him, the monarch, a divorce with the right to remarry, nor would he annul the King's first marriage. King Henry VIII had first married Catherine of Aragon, but later asked the Catholic Church for permission to obtain a divorce in order to marry Anne Boleyn. The Pope denied his request. King Henry was determined to have his divorce, denying that the Pope or Catholic Church, separately or collectively, had any authority over England, so he secretly married Anne Boleyn in 1533 A.D. Parliament shortly afterwards passed laws throwing the Pope's and the Catholic Church's authority out of England. It then established the Church of England as a new, separate institution, or the new state church, also making the King of England, and his successors on the throne, the supreme head of this church.

(4.) If you are an Episcopa-

lian, your mother church was brought over from England to the American colonies when they were under English monarchical rule, which was the Church of England. The state church here during the American colonization period (1607-1774) was the Church of England, and this denomination severely persecuted the true Baptists, also here at the same time, until the American Revolution and the time of the adoption of the Bill of Rights and the granting of religious freedom. After the American Revolution, the name of this sect in America was changed to "Episcopal" by Samuel Seabury in 1789. Hence, it has been said that the Episcopal Church is a step-granddaughter of the Roman Catholic Church, lineally speaking, by her descent through the Church of England.

(5.) If you are Hindu, your religion developed in India around the year 1500 B.C.

(6.) If you are Buddhist, your religion split from Hinduism and was founded by Buddha, Prince Siddhartha Gautama of India, about 500 B.C.

(7.) If you are Islamic, Muhammad started your religion in what is now Mecca, a city in southwestern Saudi Arabia, about the year 600 A.D.

(8.) If you are Eastern Orthodox, your sect separated from Roman Catholicism about the year 1000 A.D.

(9.) If you are Unitarian, your

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religious group developed in Europe in the 1500s by Francis David (1510-1579) in Transylvania, then part of Hungary, and others. Unitarians believe only in the unity of God, rather than in the doctrine of the Trinity, or Triune God, viz.: Father, Son and Holy Ghost. There is no hell, they say.

(10.) If you are Lutheran, your religion was founded by Martin Luther, an ex-monk in the Catholic Church, in 1517 A.D. Luther (1483-1546), born in Saxony (Germany), was the leader of the Reformation when he recanted (or renounced) his membership in the Roman Catholic Church. The Reformation led into a movement that we know today as Protestantism. He protested certain points of doctrine in the Catholic Church. In 1521, when he denied the supremacy of the Pope in the Catholic Church, he was excommunicated (excluded from the Sacraments of the Church) by Pope Leo X. Luther's excommunication from the Catholic Church led to the beginning of a new organization called the Lutheran Church in Germany. The Lutheran Church in this country today is descended from this same body.

(11.) If you are a Methodist, your religion first originated as a movement with several

groups of students at Oxford University in England in the late 1720s. These students helped each other to be disciplined and methodical in their studies: hence, these activities led them to be nicknamed "Methodists." Oxford University was under the domain of the Church of England or Anglican Church. Two men involved with this movement, John and Charles Wesley, who were brothers, led in the organization of the group in their first annual conference in 1744. John Wesley wanted this group to remain a reforming movement with the Church of England. However, the resistance of the clergy would not agree, which led to a separation from (or within) the Church of England. John Wesley formally acknowledged this separation in 1784, when he ordained Thomas Coke as the first superintendent of the Methodist Church in America. While John was said to be the leader, Charles emerged as its poet or hymn writer. Charles Wesley composed more than 7,000 hymns that are today used in the worship services of all faiths everywhere. Methodists have practiced infant baptism since its beginning in the 1700s.

(12.) If you are a Presbyterian, your religion was founded when John Knox

brought the teachings of John Calvin to Scotland in the year 1560. Although probably never ordained as a priest, Calvin's father was a lawyer for the Roman Catholic Church in Noyon, France, where John Calvin was born. John Knox was born in Scotland and became a Catholic priest in 1536. Calvin and Knox have been called two of the chief leaders of the Protestant Reformation, along with Martin Luther and others, in the 15th and 16th centuries.

(13.) If you are a Congregationalist, your religion branched off from Puritanism in the early 1600s in England.

(14.) If you are a Southern (Missionary) Baptist, your religion made one of its first appearances in the United States in the year 1804 at what was known then (as it is today) as the Kehukee Primitive Baptist Association in northeastern North Carolina, by a minister called "Elder Martin Ross" when he introduced what has been called the "firebrand of Missions" in their midst. His firebrand read: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence, in some way, to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?" This was a new introduction by Ross of the system of foreign missions in the church. One year later, in June 1805, the Baptists at the Cashie Meeting house in Bertie County, N.C., endorsed his agenda, when it was said, "Elder Ross had gotten his bantling born, and Cashie seemed to be the cradle in which to nurse it." (This movement, 1803 and 1804, is the first one that I have been able to locate in establishing the foreign missionary system in the world.)

(15.) If you are a Quaker member of the Society of Friends, your faith was begun in the year 1647 A.D. in England by George Fox. The word "Quaker" originally meant as an insult to Fox, once told an English judge "tremble at the Word of Lord." The judge then called Fox a "quaker" as a word of ridicule.

(16.) If you are a Mormon (Church of the Latter Day Saints), Joseph Smith started your church in Palmyra, not in Salt Lake City, Utah, many believe, in the year 1830. In the 1830s, the group began a migration, or pilgrimage, which ended at what is now Salt Lake City, where your church is headquartered today. In 1844 Joseph Smith was murdered, and Brigham Young became the leader in Illinois where the murder took place. Young led the group to Utah. Mormons believe in "the Council of the Twelve Apostles," maintaining that there have been successors to the original twelve apostles chosen by Christ when He was on earth. Such a belief of a net of faith is in direct conflict and disagreement with the scriptures, since no man had the power to raise the dead and heal the sick as the original twelve apostles possessed. Consequently, there have been no successors to the twelve apostles who Christ chose during His time on earth.

(17.) If you are a Christian Scientist, you look to the year 1866 A.D., in Lynn, Massachusetts, to a woman named Mary Baker Eddy. It was then, while reading the account of the healing of a palsied man (Matthew 9:1-8), that she recovered almost instantly from a severe injury. Profoundly religious and a lifelong student of mental and spiritual causation, she came to attribute causation to God and to regard Him as the divine Mind, as well as in

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28

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love. From these roots came Christian Science and the Church of Christ, Scientist.

(18.) If you are a Jehovah's Witness, your religion was organized by Charles Tae Russell in Pittsburgh, Pennsylvania, in 1870. Known as "Russellites," Jehovah's Witnesses claim no human founder of their church, but say their organization has been on earth for 5,000 years, citing Isa. 43:10-12, Hebrews 11, and John 18:37, as a basis for this claim.

(19.) If you are a Free Will Baptist, your faith is traced to the influence of Arminian-minded Baptists who migrated to the colonies prior to the American Revolution (1775-1783). Records show that this denomination was organized by Benjamin Randall in 1780 in New Durham, New Hampshire. The Southern line (called the Palmer movement) began in 1727 when Paul Palmer first established a church in Chowan County, North Carolina. Both of these bodies eventually merged in 1910, and taught the doctrines of free grace and free salvation to be exercised by the free will of man.

(20.) If you are of the Pentecostal Holiness faith, your religion began in May, 1896, by A.B. Crumpler, in Dunn, Harnett County, North Carolina. Citing from the record, it reads, "that sanctified man, A.B. Crumpler, came to Dunn, N.C., and pitched a tent and began a meeting. News went out all over the country that there was a sanctified meeting and a band of workers at Dunn. Some said the preacher had powder and scattered it on the folks and that they fell like dead men and lay for hours." At (or about) the same time in 1898, at Anderson, South Carolina, a very similar movement came forward, and the two groups eventually united together in 1911, with other bodies of the same movement following shortly

thereafter. Many churches of the Free-Will Baptist faith in North Carolina and other southern states immediately embraced this pentecostal movement at the time.

(21.) If you are a Pentecostal Free-Will Baptist, your faith began in Lumberton, Robeson County, North Carolina, on April 7, 1943, when a group of several Free-Will Baptist churches met for the purpose of uniting themselves into a general conference. This general conference served its purpose in bringing several other conferences together and creating a consolidation with several churches of the Pentecostal Holiness faith that was effective in 1959 when the "Pentecostal Free-Will Baptist Church, Inc.," was formed.

(22.) If you worship with the Salvation Army (yes, it is a religious group, not just an organization that collects money in kettles on Christmas and serves dinners of meals to the homeless), your faith was founded by William Booth, a Methodist minister in London, England, in 1865. The Salvation Army was established in the United States in 1880.

(23.) If you are a Deist, your faith was manifested or made known in the 1700's. Deism rejects most conventional forms of religion, accepting human (carnal) reason as the only guide to truth. It claims to embrace the concept of God, however, only in a limited sense of a creator, or first cause, of the physical and moral laws of the universe. Deists compare God's act of creation to that of a watchmaker who builds a watch, sets it in motion, turning it loose and then refuses to intervene in its actions. Deist ideas reflect the thinking and belief of Benjamin Franklin, Thomas Jefferson and Thomas Paine. No mention is made of Jesus Christ and the Holy Ghost, the second and third persons in the Godhead in their belief.

(24.) If you are a Seventh-Day Adventist, your faith is

traced to its beginnings in the 1840's in America.

(25.) If you are Christian (Disciples of Christ), your faith originated in the early 19th Century (early 1800's) on the American frontier, primarily by four men, pioneers, Barton Stone, Thomas Campbell, Alexander Campbell, and Walter Scott, all of whom came from Presbyterian backgrounds.

(26.) If you are a member of the Church of God, your faith began in Tennessee in 1886, where the church was first organized with several branches.

(27.) If you belong to the Moravian Church, your faith is very old, and runs back as far as the ninth century (900 A.D.) to Bohemia and Moravia, small territories and countries of Europe.

(28.) If you are an agnostic, you profess an uncertainty or a skepticism about the existence of God or a Higher Power. Agnosticism is first cousin to Atheism. It was introduced by Thomas Huxley in Great Britain. It disavows all power of the Holy Ghost and spiritual revelation, and reflects the point of view that reason and scientific evidence should be the sole guides to finding the truth.

(29.) If you are an atheist, you never had any faith or religion since you do not believe in the existence of any god, whether the true and living God, or any other gods, whatsoever, for that matter. Atheism is the belief that God, or any god, does not exist. Atheism exists far enough out that it conflicts with the world's other religions, whether Christianity, Islam, and Judaism. These religions teach the existence of a supreme, immortal being who created all things, and enters into personal relationships with human beings. Atheism differs from Agnosticism, above, in that Agnosticism says there is no reliable knowledge anywhere upon which to base an

opinion about the existence of God. Agnostics deny the Christian doctrine of revelation, but take no stand on the existence of God, a fine line difference. As to the beginnings of the existence of Atheism, we would have to say it originated when God created vanity. It has been said that "every man at his best state is altogether vanity." (Psalms 39:5) Vanity must have been created in Satan, the serpent, when God created him, and was transfused into Eve and Adam, and from there into the whole human race, in their fall in the beginning of time. It has been said that "all men have not faith." (II Thess. 3:2) And since it is said that "faith is the Gift of God," it (faith) is the fine-line difference between the two worlds of belief and unbelief. I read recently that Madalyn Murray O'Hair, said to be this country's best-known atheist, has not been seen or heard from in more than a year. According to her son, this article said she has disappeared without a trace.

(30.) If you are an old Hard Shell, Primitive, Old School, Absolute Predestinarian, Baptist, Iron Jacket, sometimes called "Old Fogies" by the world and persecutors, your faith and hope began in an everlasting covenant made between the Father, Word (Son) and Holy Ghost in an unconditional election, ordered in all things, and sure, that has never changed, increased or decreased (See II Samuel 23:5), having been made "not to grow." That those embraced in this number shall be called, born again, justified, pardoned, sanctified and finally glorified at the last day (or time) at Christ's second coming in the resurrection of the just.

This church is not a denomination of the world that begun in time after the world begun, but it began as Christ taught, "I have chosen you out of the world." John 15:19. It is to be noted in concluding this ar-

ticle that 28 of the 30 different denominations, as shown and noted above, were all founded at some time or place, here in the world in time, by some man or group of men. The Church of the Living God (like the faith of Abraham, #1) was founded by this Triune God (not man) from and before the foundation of the world; it lived by faith and hope through the first two dispensations of time, and finally was made manifest when Christ in His resurrection from the dead at the beginning of the third dispensation of time, set up this everlasting Kingdom, which shall never be destroyed, will never be left to other people, while breaking in pieces, destroying and consuming the kingdoms and denominations of men, "and it shall stand for ever." (See Daniel 2:44) That the faith of the constituents of this Kingdom "stands not in the wisdom of men, but in the power of God." 1st Cor. 2:5. That "this wisdom is spoken among them that are perfect, which is not the wisdom of this world, nor of the princes of this world, that come to nought: But they speak the wisdom of God in a mystery, even the hidden wisdom, which God ORDAINED BEFORE THE WORLD to their glory." (See 1st Cor. 2:6-7.)

The language, spoken to the constituents of this Royal Kingdom within her realm and borders, fall from the lips of her Sovereign King and Head, the Lord and Saviour Jesus Christ, the Gospel Language, and the manner and style of which they are spoken and worn with the words of this adornment are "adorning the doctrine of God our Saviour in all things." Titus 1:10. The language, spoken to the constituents of the denominations of this world and the kingdoms of men, fall from the lips of sinful, unconverted men and are styled and called in the scriptures, "doctrines," meaning

more than one. "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. "Which are all to perish with the using after the commandments and doctrines of men." Colossians 2:22. "Giving heed to seducing spirits, and doctrines of devils." 1st Tim. 2:1, and finally, the Apostle Paul's admonition to the church, "Be not carried about with divers and strange doctrines, etc." Hebs. 13:9. According to the above scriptures, there is only one doctrine spoken to the Church of the Living God, which is the Gospel of the Son of God, while the word "doctrines" applies to all the number of mystery Babylon, "the mark of the beast," (Rev. 19:20), his number being "Six Hundred Threescore and Six, or 666." See Rev. 13:18.

It is to be specifically noted and pointed out in this article that all divisions and separations have been severed from the true church that Christ established 2,000 years ago, beginning with Catholicism, in the first century A.D., followed by the Church of England, Episcopal, Methodist, Lutheran and Presbyterian bodies, all of which sprang, either directly or indirectly, from the Catholic church in the 15th and 16th Centuries in the time of so-called Reformation, while the existence of the true Faith of God in Christ has continued to exist, somewhere in the world, during all of this period of time, and will continue in like manner, somewhere in the world, until the end.

In Revelation 7:9, John spoke of having seen a "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." These are the elect of God today which came out of great tribulation, and are found in all de-

nominations. Another description of them is found in Rev. 14:1, called "an hundred forty and four thousand, having the Lamb's Father's name written in their foreheads." The days were shortened for this Elect's sake when Christ told them, "If any man shall say unto you, Lo, here is Christ, or there; believe it or not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:22-24.

So that innumerable company, also called "a remnant" of all nations, kindreds, people and tongues had their salvation determined in the "election of grace" which they did not obtain of themselves, and for which they sought; "it was the election that had obtained it, and the rest were blinded." Romans 11:6,7. The electors of this election were the Father, Word (Son), and the Holy Ghost. The electorate were the Holy Angels of this God-Head, and the polls were closed in the Counsel Hall of eternity with the results to be made known at the second coming of Christ. In it is our faith and substance of things hoped for, and our evidence of things not seen. Hebrews 11:1.

It is to be noted and pointed out that there have been talks in the past five years between the leaders of the Lutheran Church and the pope of the Roman Catholic Church to negotiate an agreement that will again lead to relations and recognition between these two bodies after a period of almost 500 years. Also, in this same connection the Archbishop of Canterbury, George Cary, of the Church of England and Pope John Paul II were meeting recently in Vatican City, Rome, Italy, the home of the Pope, no later than Thursday, December 5, 1996, seeking unity between their two bodies. They held prayer services

together with two rounds of talks which were reported as encouraging that "anything can happen in the years to come." Seeing the daughters of Mystery Babylon in conversation together in this late hour of the 20th Century reminds me of the prophecy of an Old Baptist a few years ago saying, "one of these days these daughters are going to wind right back up in the old lady's lap." One is made now to wonder! These two bodies have a raw record in the history books of their persecution of the true church of God within the past century or 2,000 years. One wonders if we are not heading back to the same confrontation again.

J.M. Mewborn

November 27, 1996

**REPUBLICATION OF ELDER G.W. HILL'S IDENTIFICATION OF CONDITIONALISM AND DISORDER IN THE CHURCH OF GOD
(A STRONG MESSAGE FROM A TRUE PREDESTINARIAN BAPTIST TO A CONDITIONALIST)**

The following Corresponding letter of Elder G.W. Hill that was written at the 1933 session of the Salem Association, is being republished at this time as being timely and as a reminder of his faithfulness to the Household of Faith over a period of 50 years. The gift of the measure of faith of God imparted to him made him a standard bearer in the faith of God's elect and His church for many years, and because of his strict adherence to the doctrine of the Lord Jesus Christ, during his lifetime, he suffered many trials and persecution by his enemies who sought many times to destroy him. They were, according to God's keeping power over him, never successful, although they tried in several endeavors and attempts in sundry ways and schemes.

Elder Hill clearly identified

and put his finger on disorder in the church when he said "all the divisions in the church have been caused by something new being introduced." Search the history of the church of the living God, and when measured by the scriptures you will see that he was right. He identified the doctrine of conditionalism among the name of Primitive Baptist when he said, "some seem to take great pleasure in boasting of their numbers, and admit they are seeking more territory and are still to further divide our people. When they are questioned as to why we will not fellowship them, they claim they do not know; yet they are the ones who have raised the bars of nonfellowship, and have tried to put words in our mouths when they find we desire not to remove the ancient landmarks of our fathers. They advise some of our churches to withdraw from us and go with them, crying peace and declaring war at the same time." Elder Hill always contended that the doctrine and order of the church are inseparable in the Lord Jesus Christ. Comensurately, they bear a respective relationship. When one is strong, so is the other, and when the other is weak, likewise will be its counterpart.

The life of Elder G.W. Hill among our people was one of a never-compromising faith, doctrine and order of the church, and his memory stands out today in the history of the church as a bright, shining light in this respect. May his soul rest on sweet peace as we call to mind words that fell from his lips in this time world.

J.M. Mewborn

GREETINGS

Elder G.W. Hill sends greetings to the brethren and sisters of the Salem Association,

to all their correspondents, and to all the Household of Faith.

Through the abounding goodness and mercy of God we, of the Salem Association, have again been permitted to meet in an association capacity, and feel that we have truly been made to sit together in an heavenly place, with one great moderator and Head of the Church, in our midst, to own and bless us with all spiritual blessings.

Our visiting ministers have come proclaiming, in no uncertain sound, that the Lord Omnipotent reigneth, and rules supremely in the army of heaven and among the inhabitants of the earth. They have in their hands the one great chain which John saw in the hand of the angel, the scriptures of eternal truth, not one link of which can ever be broken; and by it man has been thoroughly abased, and God exalted and crowned Lord of all. Mutual fervent love in one delightful stream has manifestly pervaded every heart, all speaking the same things, not a jar nor a discordant nor has been heard.

"There is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." "Who hath directed the spirit of the Lord, or, being His counselor, hath taught him?" Who hath known the mind of the Lord, or who hath been His counselor? For of Him and through Him and to Him, are all things. To everything there is a season, and a time to ev-

ery purpose under the heaven; if it were not for these things, — for God's unchangeable will and purpose, how could we feel assured of anything?

Therefore, He says, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." Jesus said, (Elder George W. Hill)



"He was firm, unrelenting, uncompromising as to his conviction of the truth, being strongly established in both doctrine and practice of the church. Yet, he was charitable, tenderhearted, and was ever ready to forgive the erring. He was a man that possessed great boldness of speech in declaring the truth and exposing error, both in and out of the church, and for this he was not esteemed by many; but he labored diligently for the answer of a good conscience toward his God and his purity from the blood of all men. T.F. Adams" (Excerpt from obituary, April 15, 1971, issue of Zion's Landmark.)

"Fear not little flock for it is your Father's good pleasure to give you the Kingdom." "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life and thee shall never perish, and neither shall any man pluck them out of my hand. My father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." "And I will bring the blind by a way they

know not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Therefore He said, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." "Saying, My counsel shall stand and I will do all My pleasure."

Old Baptist believe in the Sovereign God; the One who has all power, works and none can hinder; hinders, and none can work. He does what He pleases and saves whom He will and whom He will He hardens.

We have had no desire to try to regulate the manner in which our brethren speak, or put words in their mouths for we believe the gospel is preached today as it was on the day of Pentecost, and they preached then as the Spirit gave them utterance.

By referring to the New Testament you will find that Paul wrote on God's predestination and purposes; John's theme was on Love; Peter wrote more on election; James admonished to good works. Were these Apostles "hobby riders" or did they preach a complete gospel by Jesus Christ? Jesus said unto them, "You have not chosen me, but I have chosen you." His chosen ones are sinners, children of wrath even as others, lost and helpless. Yet, they were the Father's by choice. Jesus said "Thine they were, and Thou gavest them to Me." God the Father gave His chosen ones to Jesus that He should die for them, to redeem them from death, redeem them from all sin; and by His atonement satisfied divine justice, fulfilled the law; and, He is the end of the law for righteous-

ness to every one that believeth.

Yes, they are redeemed to God by the blood of Christ out of every kindred, tongue, people, and nation under heaven; and through the atonement of Christ and by His grace they are saved in eternity, saved in time, saved at last in heaven at God's right hand; there to praise Him forever. The Lord's chosen people are called with an holy calling to the knowledge of this salvation, not according to their works, but according to His own purpose and grace which was given us in Jesus Christ before the world began. They are called out of darkness into His marvelous light. They are born of God, born of the Spirit, and thus they see and enter into the kingdom of God. Christ, the King of Kings and Lord of Lords, rules in and over them both to will and to do according to His good pleasure.

There are three abiding elements in the child of God's life: faith, hope and charity. Although charity is conceded to be the greatest of these virtues, yet in the absence of either faith or hope, the life and walk of the Lord's people would be incomplete. For we cannot conceive of a child of God without faith nor one without hope, nor one that is void of charity. Faith is indeed a heavenly virtue and is the gift of God. We find that the whole structure of our faith is based on the Sovereign will and purpose of God, and He counsels no one as to where or upon whom He will bestow His gift. When we look for a manifestation of this gift, we need not turn to men of high degree, but the meek and lowly are the happy recipients of this heavenly favor. "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of

the world to confound the things which are mighty, and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring naught things that are, that no flesh should glory in His presence."

It is a well defined fact that this faith cannot be picked up nor laid down at the instance of mankind; for it is not of ourselves, it is the gift of God.

God Himself is the dispenser of it. He is the Author and Finisher of our faith. In this, as in all things, He is our Alpha and Omega, the beginning and the end.

What is faith? It is not a mere whim or fancy; it is not a mere notion upon which one may predicate his desires or ambitions. "Faith is the substance of things not seen." Time and space would fail us to try to tell all that has been accomplished by faith. But so closely interwoven are faith and hope that it is evident that the one does not exist where the other is not seen or felt. For the substance as well as the evidence is Christ the Lord. One Lord, one Faith, one Baptism. We might add there is only one hope for lost sinners and that is Jesus, who is made unto us Wisdom, Righteousness, Sanctification and Redemption.

We can never doubt nor dispute the full accomplishment of that which was written of Him beforehand. He shall save His people from their sins. This salvation is the end of our faith, and this is the blessed hope by which we live. It was a matter of true love for His bride that led Him to suffer, to bleed, to die. He did it that she might live, and it behooved Him to suffer these things and enter into His glory. She had nothing with which to buy His favors, and she was ten thousand talents in debt and not a

farthing to pay. Indeed, our God has no favors to sell, but He freely gives us all things. "I give unto them eternal life, and they shall never perish." Yea, He hath said, "All things are yours, and ye are Christ's."

As touching brotherly love, His elect need not that any man teach them, for they are taught of God to love one another, that love being shed abroad in their hearts by the Holy Ghost. The prophets have said they shall all be taught of God. If they are not all taught of God, will not prophecy fail? John said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The manner of His love is such that it cannot be swayed even by the manner of our lives, but on the contrary our lives are influenced by the measure of the gift of His love to us.

Brethren, Jesus is your whole salvation, your all in all. You have not, you never will have anything to glory in but the Lord. Whatever good you receive comes from His grace, and what evil you escape is from His blessings. Your bodies, also, are dependent on Him, as well as your souls. Thus, He teaches believers, He humbles them that they may exalt their Saviour. He makes them poor in spirit, that they may live upon His riches. He keeps them sensible of their emptiness that they will trust in His fullness and live in an absolute dependence upon Him for everything.

These are the humbling lessons which the Holy Spirit teaches. He convinces the sinner that there is neither help nor hope in himself, and so leaves him nothing to trust in but the salvation provided in Jesus Christ by covenant love, and that freely by grace. And the manner of receiving this salvation casts off all occasion of boasting, for Faith is the

only means appointed of God, and faith is God's gift, not bestowed alone upon the worthy; but upon the unworthy, not for any merit in them or for any terms or conditions which they have performed or ever will perform. It is by an act of the Sovereignty of His will and love for His children, and to the praise and glory of His grace.

Yet, in the midst of all his heavenly keeping and mercy, Jesus said, "In the world ye shall have tribulations." Paul says, "The time will come when they will not endure sound doctrine." Jude says, "Certain men will creep in unawares, who were before ordained of God to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only God and Lord Jesus Christ." Why God had purposed this, I do not know, but I do know men cannot hinder it from coming to pass. God said, "As I have thought so shall it come to pass, as I have purposed, so shall it stand."

I am sure the men Jude spoke of have surely crept into our midst and are today leading disciples after them, (and it is with unspeakable solemnity I speak of these things). I do not feel that we have any middle ground on which to meet error for a compromise. All the divisions in the church have always been cause by something new being introduced. If the doctrines and commandments of men had never been introduced, there would not have been but one church, and in reality there is but one; she is the only daughter of her mother. Those who have departed from the doctrine and practice of the church, as given by the Savior, are styled harlots because they have departed from the laws of their husband and are thus walking disorderly. And His people are commanded to withdraw from those who walk

disorderly.

Some seem to take great pleasure in boasting of their numbers, and admit they are seeking more territory and are still to further divide our people. When they are questioned as to why we will not fellowship them, they claim they do not know; yet they are the ones who have raised the bars of nonfellowship, and have tried to put words in our mouths when they find we desire not to remove the ancient landmarks of our fathers. They advise some of our churches to withdraw from us and go with or follow them, crying peace and declaring war, at the same time. How long the Lord will suffer these things to continue on is unknown to us. We feel to advise our people to stand still and wait upon the Lord. He alone can right all our wrongs and fight all our battles. "Vengeance is Mine, sayeth the Lord, and I will repay." The race is not to the swift, nor the battle to the strong, but of God, and we feel sure God cannot fail since all power in heaven and in earth is given into His hand; and one glorious day He will lead us out more than conquerors. Then we can say with Paul, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." And his name shall receive all the honor and the glory now and forever.

Yours in tribulations,
G. W. Hill
Greensboro, NC

(The above writing of Elder G.W. Hill was taken from the September, 1975, issue of Zion's Landmark, pages 332-336.)

**ZION'S LANDMARK IS
CONTENDING FOR THE
TRUTH**

Elder J. M. Mewborn, Editor
Zion's Landmark
Coats, NC 27521

Dear Elder Mewborn,

You will find enclosed a check for \$15.00 for a two-year subscription to Zion's Landmark.

I have just finished reading a copy of your publication that was loaned to me by a dear brother of our Primitive Baptist Church here in Texas, and have enjoyed it very much. My dad had received this publication years ago, and I am glad to see that it is still in publication and available for it contains so much wonderful information and truth for the small number of Primitive Baptists here in Texas.

Although we are a small group, we are, indeed, made to hope that we are a thankful people who have been made to see God's goodness and His outpouring of love and comfort to us in many ways, the knowledge of the existence of other brethren (brothers and sisters) of like faith, being one of them.

So, it is a comfort to read the articles in the Zion's Landmark, and to know at the same time there are people all over the land of like faith and love.

Thank you in advance for putting me on your mailing list.

I (hope to be) a Sister in Christ,
Lela Butler
Fort Worth, Texas 76126

**SARAH BATCHELOR
WILLIAMS**

It is with a sad heart that I will try to write this obituary. On January 13, 1905, my dear mother, Sarah Batchelor Williams, was born to John and Lucy Batchelor in Onslow County, North Carolina. Theirs was a loving and respected family of thirteen (13) children. Of this family of thirteen children, three are now surviving

her. They are Brother R.B. Batchelor, Sister Minnie B. Jones and Sister Gertrude B. Mobley.

It was in November, 1925, that she was married to my dear daddy, Brother Jerry Williams. He preceded her in death on June 28, 1978. There were two children born to this union, Jerry Williams, Jr., who preceded his mother in death in January, 1994, and one surviving daughter, Inez W. Humphrey, the unworthy writer of this obituary, six grandchildren, ten great-grandchildren and one great, great-grandson.

After the death of my precious daddy and brother in Christ, I hope, mother was ready for the good Lord to call her home. She suffered both mentally and physically. She trusted in an All-Wise God and fought a good fight. It was on September 26, 1995, that the Good Lord in His love and mercy saw fit to call her home with Him.

I wish I could tell you what a precious, dedicated person she was to all of us, to her church, her family and neighbors. To know her was to love her.

At a young age, she was under conviction and condemnation for her sins; loving the Old Hard Shell Baptist, when on her bending knees and pouring out her heart to God, a Voice spoke to her and told her "Primitive Baptist." She offered and was received into the fellowship of the old church at Cypress Creek, Duplin County, North Carolina in November, 1929. She was baptized by Elder Isaac Jones.

Mother and Daddy were both faithful to attend their church meetings and visited other churches and associations in many places. They entertained the Elders, brethren, sisters and friends in their

humble home. (My daddy was a deacon of our church.) I well remember, as a child, on one occasion, a total of 38 members and friends dining or eating with us at our table. She was truly a deacon's wife, in every sense of the word, and a blessed mother and Mother-In-Israel. They both were blessed in living a life of worshipping the God they loved, and served His blessed people. On my mother's death bed, she held up her feeble arms and praised God. These were the last words on her precious lips.

Mother's body was brought to our little church which she loved so much. Elder Johnnie Carroll, our pastor, was blessed to speak with words of comfort and wisdom to leave with her little family. Her body was laid to rest by the side of my dear Daddy in the Williams Cemetery in Duplin County, N.C., September 29, 1995. She lacked four months being 91 years of age.

Her memory will live on in our hearts (everyone who knew her) for her walk and talk were of our great God and Saviour, the Lord Jesus Christ.

Done by order of Cypress Creek Primitive Baptist Church, Onslow County, N.C., with the request that a copy of this obituary notice be sent to Zion's Landmark for publication.

Written by her daughter and Sister in Christ, I hope,

Inez Humphrey
Elder Johnnie Carroll,
Pastor
Minnie B. Jone, Clerk

MILL BRANCH UNION

Dear Brother Mewborn,

We will appreciate it very much if you will state in the Zion's Landmark that the Mill Branch Union was appointed

to be held with Mill Branch Church, Columbus County, N.C., on the fifth Saturday and Sunday in December, 1996.

Mill Branch Church is located about four miles east from Tabor City, N.C. Those coming by way of Whiteville, N.C., follow U.S. Route 701 to Vinegar Hill; turn left on paved road to church site on your left. Those coming by way of Tabor City, follow U.S. Route 701 to Vinegar Hill, turn right to church site a short distance on your left.

We hope our brethren will keep us in mind and visit with us in our union meeting.

L.M. Davis
Bishopville, S.C. 19020
(For the Mill Branch Union)

LOWER MAYO ASSOCIATION (FIFTH SUNDAY MEETING)

The Lower Mayo (Association) Fifth Sunday Meeting will be held, the Lord willing, on the fifth Sunday only, December 29, 1996, at Russell Creek Church location, to be entertained by Spoon Creek Church.

Those coming south or north on Route 8, turn east on Road No. 653 for about one mile to Route 631. Turn right & go 1/4 mile to church site on your right. Those coming on Route 58 west, turn onto Route 831 a hundred yards to No. 700 to No. 631; then continue about 3 miles to church site on your left.

We invite our brethren, sisters and friends to come and

be with us.

Samuel R. Wood, Sr., Clerk
Spencer, Va. 24165

SERVICES TO BE HELD AT BUNKER HILL CHURCH ON CHRISTMAS DAY, DECEMBER 25, 1996

Dear Brother Mewborn,

It will be appreciated if you will announce in the Landmark that Bunker Hill Church has agreed to hold services on Christmas Day, Dec. 25, 1996, with song service to begin at 10:00 A.M., preaching service to begin at 10:30 A.M., hoping to conclude by 12:00 P.M. (noon).

Bunker Hill Church is located on N.C. Hwy. 66, .8 mile south of Interstate 40, near Kernersville, Forsyth County, N.C. We invite all who love the truth to meet with us.

A brother, I trust, in hope,
John T. Lee
Burlington, N.C. 27215

NOTICE OF DISSOLUTION OF WINSTON-SALEM PRIMITIVE BAPTIST CHURCH, WINSTON-SALEM, NORTH CAROLINA

(1.) Motion and agreed that the church enter into conference with Elder John Lee moderator and Sister Eva Deaton clerk.

(2.) Conference opened with hymn and prayer by Elder Kenneth Hopkins.

(3.) Inquired into the peace and welfare of the church. She was found to be at peace.

(4.) Invited brethren and sisters of our same faith and order to seat with us in this conference. A complete list of those seated with us will be prepared and included with this minute.

(5.) Called for a treasury report. Presented by Brother Thomas Blaylock and will be published with this minute.

(6.) Called on Brethren Thomas Blaylock and Justice Crews to state the reason for the convening of this conference. During the first five months of this year, both Elder Claude Brown and his wife Sister Glenna Brown, passed from this life and are resting in their Jesus. This leaves only Brother Crews, who is extremely feeble, and Brother Blaylock. Feeling unable to continue to maintain the properties and to hold regular monthly service, they seek advise and counsel from their sister churches.

(7.) Motion, second and agreed to appoint the following as trustees of this Church to serve with Brother Thomas Blaylock.

Brother Coy M. Vance,
Bunker Hill Church
Brother Morris A. Apple,
Burlington Church
Sister Louise Caviness,
Oak Forest Church

(8.) Motion, second and agreed to give these four trustees full authority to act in the best interest of Winston-Salem Church and the Salem Association in disposing of the church property at a fair price, maintaining the property until this is accomplished, and dividing the proceeds equally between the other three churches in the Association. The trustees are granted full authority to place the property in a trust for this purpose. The trustees may employ a lawyer to guide them and help in this task. The conference suggested Mr. Rudy Ogburn, Raleigh, N.C.

(9.) Agreed that once the church property has been sold, another conference will be convened to disband the Church, and give the remaining members letters in good standing to place their membership wherever they desire among orderly Baptists.

(10.) Motion, second and agreed that a safety deposit box be opened to secure all the necessary documents for the trustees.

(11.) On motion, the minutes were read and approved.

(12.) Moved to adjourn the conference.

(13.) Closed by Elder John Lee

John T. Lee, Moderator
Eva B. Deaton, Clerk

SUBSCRIPTION NOTICE

The Subscription rates of Zion's Landmark are shown as follows: \$8.00 PER YEAR

\$15.00 2 YEARS

To Elders: \$7.00 PER YEAR

\$13.00 2 YEARS

*These rates took effect with the
"January-February, 1986" issue.*

If at anytime you fail to get your "Zion's Landmark," please notify the editor at the address on the front cover who will mail you any missed copies.

J.M. MEWBORN, Editor

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Since the "January-February, 1986" issue of Zion's Landmark we have continued for these eleven (11) years with annual rates of \$8.00 per year, \$15.00 for two years; Elders \$7.00 per year and \$13.00 for two years. (See back page of paper.)

During this period of eleven years, we have absorbed price increase after price increase of postage, labor for printing, both for the typesetter, as well as for the printer. With the blessing of the good Lord from many friends who have, from time to time, made many outside supportive contributions to the paper, we have been enabled to hold the line. However, we feel the time has now come after a period of eleven years, to ask for your help and consideration, feeling that a small amount of increase is timely.

Lord willing, our new rates will be effective with the "January-February, 1997" issue as follows, viz:

\$10.00 — One Year
\$17.00 — Two Years

To Elders:

\$8.00 — One Year
\$15.00 — Two Years

We beg for your consideration and understanding in this matter.

J.M. Mewborn
Editor

THE TRUMPET

(AN ANTI-TYPE OF THE SPIRITUAL TRUMPET)

"AND THE LORD GOD SHALL BLOW THE TRUMPET"

(Zechariah 9:14)

Power, whether spiritual or physical, is the meaning of the trumpet. It's strong quality of the stimulating tone is always a rallying summons. In the scriptures, the trumpet's presence depicts many scenes or scenarios, the primary or most important one being the Gospel of the Son of God.

The trumpet, one of the wind, musical instruments, is the oldest to be found mentioned in the scriptures to be used under the worship of the Old Covenant by the family of God (Israel) when its music was first heard at Mount Sinai to assemble the people when God was about to give the Ten Commandments to the Children of Israel. (See Exodus 19:16.) This took place about the year 1491 B.C., approximately 3,500 years ago. The oldest musical instruments of all to be mentioned in the scriptures were found in use almost in the very beginning of time in the first dispensation about the year 4004 B.C., 2,513 years earlier than Moses with the trumpet at Mount Sinai, when Jubal, the brother of Jabal, a great, great, great, great grandson of Cain, was described as "the father of all such as handle the harp and organ." Genesis 4:21

Following the introduction by the descendants of Cain before the flood of the use of the harp and organ in their religious worship came Moses and the Children of Israel with the trumpet in the second dispensation of time at Mount Sinai. We have later in the second dispensation of time the introduction of other wind instruments of the horn, cornet, pipe, flute, and sackbut (or trombone), the dulcimer and psaltery, stringed instruments, with the origin of the percussion instruments of bells, cymbals, and timbrels.

Nebuchadnezzar used the cornet, psaltery, flute and harp as a signal of ultimatum to the three boys, Shadrack, Meshack and Abednego, to bow down and worship his image in Babylon, or else. King David took the harp and played with his hand, causing the evil spirit from God to depart from him (Saul), so that he was refreshed and was well. (See 1st Samuel 16:23.) When Jacob secretly took Rachel from Laban's household to become his wife, Laban, Jacob's father-in-law, told him, "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp." Genesis 32:27. The tabret, a small drum, was in use as early as the youthful days and early life of Jacob. Joshua told the seven priests in Canaan to compass the walls of the City of Jericho seven times and blow the seven trumpets to be followed by the shouting of the people

with a great shout; then the walls fell down flat, and the men of Israel took the city. Joshua 6:15 & 20. Note: There were seven priests with seven trumpets, and they compassed the walls of Jericho seven times to accomplish their destruction. We have seven units in the number of seven, but they unify into one, as perfect.

During the second (or legal) dispensation of time, we find that the trumpet sounded in Israel in order to convene assemblies and also to prepare for war. Our modern day army (or infantry) of our armed services uses the reveille (bugle call of the trumpet) to signal to get up mornings at or about sunrise, signaling the first military formation of the day. The use of reveille in our U.S. Army (and infantry) reaches back almost 3,500 years, and make no mistake, every member of the army from the buck private to the four star general knows exactly the meaning of this sound and call. They know that it means to move out! They know they must go. It is interesting to know that reveille had its origin from the scriptures from Israel of old as well as the blowing of the bugle (or trumpet) when the cavalry or army entered into battle or combat.

The blowing of the trumpets by the sons of Aaron, the priests, was an ordinance of Israel under the law forever throughout their generations. Read Numbers 10:8. By the direction of God, Moses made two silver trumpets, wherewith the priests were to call together the Hebrews (Israel) to

their solemn assemblies, and to direct their marches, and summon or call them to go to war. When the whole (or entire) congregation was required to assemble, the sound was to be simple and uniform. When only the princes were required to meet with Moses, the sound was shrill, requiring only one long blast of the trumpet. See Numbers 10:4. A long, quivering sound directed those on the east side of the tabernacle to decamp and march. A second sound of the same air directed those on the south side to do the same. At a third sound those on the west side decamped and marched, and at a fourth, those on the north decamped and marched. Numbers 10:5 & 6.

It is interesting to point out that under the old covenant and under the law Israel sometimes used several trumpets, and that there were varying sounds and signals, some simple and uniform, some shrill, and some long and quivering, all to send varying kinds of messages to the people for various causes. In the new covenant the New Testament writers speak only of one trumpet, one sound and one cause, as proclaimed by Jesus. "And He shall send His angels WITH A GREAT SOUND OF A TRUMPET, and they shall gather together His elect from the four winds, from one end of heaven

to the other." (Matt. 24:31.) Jesus told Pilot concerning TRUTH, "For this cause came I into the world, that I should bear witness unto the truth." John 18:37.

Here the Lord Jesus Christ speaks of only one trumpet and one cause and the sound of this trumpet is great with one positive, certain sound to His elect. This Gospel trumpet in the gospel dispensation contrasts diversely and markedly with the several legal trumpets giving different signals and sounds for different causes as illustrated herein under the law or second dispensation. Under the legal system of religion of the world today, as we know it, there are greatly mixed sounds of Arminianism and Conditionalism of uncertain sounds with a pinch of attempted grace sprinkled in here and there, blanketed over our whole land like unto ten thousand words in an unknown tongue. 1st Cor. 14:19. Out of these ten thousand words in an unknown tongue come all the parties that "hath a psalm, hath a doctrine, hath a tongue, hath a revelation, and hath an Interpretation." 2nd Cor. 14:26. Yet in the true church, there is only one trumpet with one sound declaration of words of understanding. Five words in a known tongue, Paul said, are better than ten

thousand words in an unknown tongue.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Joel 2:1. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalms 89:15. Paul spoke of those instruments even without life, "whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" 1st Cor. 14:7. I take this to mean that the apostle is alluding to and inferring about a people who cannot distinguish between law and gospel. They cannot detect the sound, either sound or unsound. Since there is the certain sound (Psalms 89:15) and also an "uncertain sound" — "for if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1st Cor. 14:81), Paul is simply saying there are those who know not the difference and that there is a distinction between the sounds." 1st Cor. 14:7. "Woe unto them that call evil good, and good evil" that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Isaiah 5:20. Those who fall into this category cannot know the uncertain sound since they have never known the certain sound. They do not know the difference and are confused. If their trumpet give an uncertain sound, they reply that it is man's battle. These people cannot differentiate or make the distinction between the two sounds. If their trumpet give a certain sound, these will tell you it is God's battle, since the latter are of "full age, even those who by reason of use have had their senses exercised to discern both good and evil." Hebs. 5:14.

If the trumpet's sound declares that "almost all things work together for good to them that love God," then we have the "uncertain sound." If

the trumpet's sound declares that "All things work together for good to them that love God," then it is the certain sound. Any inference, whatsoever, that any little thing (or things), whatsoever, are not included in these "all things" leaves the sound of the trumpet uncertain and conditional.

Likewise, if the sound of the trumpet infers or alludes that God created almost all things but that there are just a few things in existence that He did not create, then, again, the sound of that trumpet is uncertain and conditional. If the trumpet declares that God created all things without any exception, or without the possibility of exception, then the sound of that trumpet is certain. Whether these things are death, life, angels, principalities, powers, ("For there is no power but of God; the powers that be are ordained of God," Romans 13:1), including the power(s) of death, Satan, sin, hell, the grave, height, depth, any creature, or whatever, He created all of them as "all things." To be able to remove any single one of these things would leave the throne of God in jeopardy, if there were such a thing. And all of them, as "all things" do "work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28. Any attempt to disqualify any thing or "some things" as thing(s) will also leave the trumpet with an uncertain sound.

Of dramatic importance and great significance are the makeup and construction of the trumpet, as we know it today. Please notice and observe the attached illustration and outline of the trumpet as shown within the confines of this article in this paper. You will observe that the trumpet has three piston valves. An astute trumpet player can produce any note of any scale and octave of music by pressing

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set." Proverbs 22:28

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the instrument's three piston valves in various combinations. This means that this trumpet player can produce every note in every scale in the art or music on this instrument. This, no doubt, could be a thousand (1,000) or more notes on every known scale in the book of music with sharps and flats included. If such a thing were possible for just one of these notes to be left out, or one not to exist, this would not yield to perfection, and the trumpet could never yield the "certain sound." All of the works of God are finished and complete, and yield honor, perfection and glory to Him.

The poet describes the beauty of this perfection much better than I can by these words,

"Our life contains a thousand springs,
And dies if one be gone'
Strangel that a harp of thousand strings,
Should keep in tune so long."

The number "3" is a perfect one, and in this instance of the three piston valves of the trumpet leads out and into a beautiful horizon of light and perfection. Every known note in every known scale of music can be reached by the manipulation of these three piston valves of the trumpet. The notes, everyone of them, represent and correspond to the exact number of the elect, chosen family of God in the everlasting covenant ordered in all things and sure, the one that King David said the Lord made not to grow. (See II Sam. 3:25) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. "No man can come to me, except the Father which hath sent me draw him' and I will raise him up at the last day." John 6:44.

These three piston valves of the trumpet represent and correspond to the three dispensa-

tions of time, viz: (1) The Old World from the beginning of time with Adam down to the flood, (2) The Legal (Law) World or Dispensation from the flood to the coming of Christ, and (3) the Gospel Dispensation from the birth of Christ to the end of time. Three is a perfect number. The playing of these three piston valves of the trumpet, combined together, create and yield every known note (or notes), of every music scale of every octave known within the world of music creation. These three dispensations of time, likewise, cover and include every little child of Grace and Heir of Promise that

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heard, are hearing, and will hear the Voice of this Trumpet in the New Birth or regeneration, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the Voice of the Son of God: and they that hear shall live." John 5:25. And again, the same Voice of this same Trumpet will call this same number, both the elect of God, as well as the non-elect, at the last day in the resurrection of these our vile bodies. "Marvel not at this for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28&29.

John said, "I looked, and, behold, a door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, 'Come up hither,'"

— "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 4:1&1:10. We can make no mistake, the trumpet sounded and ushered in the law; "when the trumpet soundeth long, the people came up to the mount." Exodus 19:13. "And the voice of the trumpet sounded exceeding loud so that all the people trembled." "And the voice of the trumpet sounded long, and waxed louder and louder. And the Lord came down upon Mount Sinai, on top of the mount: and the Lord called Moses up to the top of the mount; AND MOSES WENT

U P . " Exodus 19:18-20.

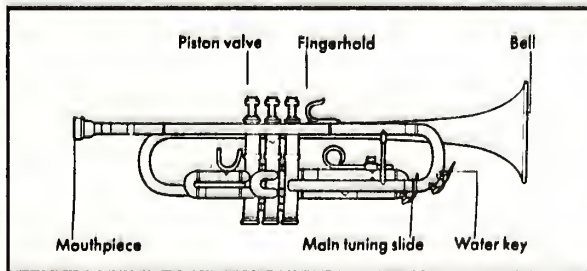
In the legal dispensation, we had Moses as our Law-

giver, and in the Gospel we have the Lord Jesus Christ as our Law Fulfiler and who is our Trumpeter, Trump, and Trumpet. "And the Lord God shall blow the trumpet." Zech. 9:14. "Then cometh the end, when He shall have delivered up the Kingdom to God." 1st Cor. 15:26. According to scriptural, apocalyptic teaching there were "Seven angels which had the seven trumpets prepared and themselves to sound." Rev. 8:6. We feel and believe that "the sixth angel's trumpet has now sounded, saying "Loose the four angels which are bound in the great river Euphrates." Rev. 9:13,14. The seventh angel's trumpet shall sound very shortly saying "And there were great voices in Heaven, saying The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever." Rev. 11:15. Between the sounding of the sixth trumpet and before the

sounding of the seventh trumpet, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindred and tongues and nations shall see their dead bodies to be put in graves." Rev. 11:7,8,9.

Sometime shortly in the not too far distant future, something most dreadful will take place in Jerusalem and the streets thereof, when Gog and the power of the beast that ascendeth out of the bottomless pit will attempt to bring destruction on it. The great city, spoken of here, is Jerusalem, and is not "Sodom and Egypt," which I believe is a translator's error in the scripture. We may be sure that this attempted destruction of Jerusalem will take place and is close at hand by the powers of Gog from the beast of the Islamic world. These things were also prophesied in Ezekial 39:12, when he says that it will take the house of Israel seven months to bury the dead and cleanse the land from the germ, chemical and nuclear warfare that is to befall them. John in Revelation 11:7,8,9 says the time period in Jerusalem and Israel for this attempted destruction will be "three days and an half." There will never be a final, complete rule or takeover of Gog (the Islamic world of religion of Mohammed and his Muslim domain) with Israel over Jerusalem. According to scripture, God will never allow this to take place. (Read the entire Chapter of Revelation 11.)

Before such could possibly take place, "THE TRUMPET SHALL SOUND AT THE LAST TRUMP, and the dead shall be raised incorruptible." 1st Corinthians 15:52. In this instance, God and His Son, the



The trumpet is a scriptural, brass instrument with a brilliant tone. A trumpet player can produce all notes of the scale by pressing the instrument's three piston valves in various combinations.

Lord Jesus Christ, will be both (1) Trumpet, (2) Voice, and (3) Call. "AND THE LORD GOD SHALL BLOW THE TRUMPET." Zech. 9:14. When "the Lord Himself shall descend from Heaven (1st Thess. 4:16), His Angel shall cry "THERE SHOULD BE TIME NO LONGER." At this point it will all be over for this time world. "And they shall see the Son of man coming in the clouds of Heaven with power and great glory." Matt. 24:30. This will be the fulfillment and completion of the everlasting Gospel when His elect shall receive the end of their faith, that blessed call, even the Salvation of their souls." 1st Peter 1:9.

And the trumpeter shall blow the trumpet, and the final trump shall be declared. The Trumpeter in this instance is God the Father, and the Trumpet is His Son, Jesus Christ. The Trump, the Voice of God, shall declare, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matthew 25:34. The Trumpet shall say to the Trumpeter, "Father, that of all which thou hast given me, I have lost nothing." John 6:39. "Of them which thou gavest me have I lost none." John 18:9. And the Trumpeter shall say to the Trumpet, "Come Up Hither," with the elect of God to follow Him, from the first morning of time through the three dispensations to the last witness to inherit the Kingdom of God. Then, they truly will sing the Song of Moses and the Lamb, when our spiritual Moses, the Lord of Glory, shall rule for ever and ever with the family of God.

J.M. Mewborn
February 6, 1997

THE LANDMARK(S)
OF GOD DEFINED

Dear Elder Mewborn,

I cannot find the words to adequately express how much the Zion's Landmark means to me. I love to read the issues, and then re-read them over again, and afterwards I look forward to the arrival of the next issue.

From my earliest recollections, I remember the Zion's Landmark as being the first choice of our family's subscriptions to religious literature, and I began reading the paper at a very early age. As I would read the Landmarks, the question came to me many times, how did it get its name and what did it mean?

I discovered that its motto and name came from Proverbs 22:28, "remove not the ancient landmark, which thy fathers have set." Although I had found out where the name came from, I still did not know the meaning of the word "landmark," nor who the "fathers" were.

Since that time, I believe that I have been given to see what these words mean and the beauty in them. I do not recall ever hearing a sermon preached from this text, nor reading an article published on it, until recently. It was when I was going through some of my great-grandfather's, Elder W.B. Kearney's, papers that I found an article on that text (or subject) that was written by our cousin, Elder L.H. Hardy, about the year 1926.

I am sending you a copy to be kept with your personal papers, and you may want to publish it in the Zion's Landmark sometime. I believe the article is sound, and its meaning is as timely now as it was when it was first written.

I am looking forward to seeing you this weekend. May the Lord keep us by and within these "landmarks" which the "fathers" by Him have set.

W. William Edwards
Snow Hill, N.C., 28580
December 6, 1996

"THOU SHALT NOT REMOVE THY NEIGHBOR'S LANDMARK, WHICH THEY OF OLD TIME HAVE SET IN THINE INHERITANCE, WHICH THOU SHALT INHERIT IN THE LAND THAT THE LORD THY GOD GIVETH THEE TO POSSESS IT." DEUT. 19:14. "CURSED BE HE THAT REMOVETH HIS NEIGHBOR'S LANDMARK, AND ALL THE PEOPLE SHALL SAY, AMEN." DEUT. 27:17. "SOME REMOVE THE LANDMARKS; THEY VIOLENTLY TAKE AWAY FLOCKS, AND FEED THEREON." JOB 24:2.

This morning I am asking myself, what are the ancient Landmarks which the fathers have set? Who are the fathers who have set the Landmarks for the gospel Church? These questions have much seriousness to me. When the questions began to pile up on me, my mind ran back to my grandfather, Elder Parrott Mewborn. I could remember him in the pulpit at Mewborn's Church before the Civil War with a Lloyd's Hymn book in his hand, lining out the hymns, one line at a time, for the congregation to sing. There were few others with hymn books in the congregation, and the most part could not read. The question came, was this, the lining of the hymns, one of the ancient landmarks? Was Elder Mewborn one of the fathers? The answers came: No. The ancient landmarks are the teachings of the Bible, and the fathers are those inspired men of God in the scriptures who spoke as they were moved by the Holy Ghost. For the prophesy came not in old time by the will of man' but holy men of God spake as they were moved by the Holy Ghost." 2nd Peter 1:21.

There could not possibly be any mistake in the establishing of those ancient lines and



Elder L.H. Hardy
1853-1930

(The above photograph of Elder L.H. Hardy was made about the year 1925 at his residence in Reidsville, Rockingham County, N.C., when he was serving as pastor of the Primitive Baptist Church in Reidsville, N.C.)

boundaries for the people of God because the Holy Spirit of God moved the doers to do what they did. Therefore, they were of God and not men or of man.

Many smart, intellectual men, since the days of old, have attempted to make what seemed to them to be more convenient and more-easily-to-be-understood ways for the Church or God to walk in and be governed by, and their works and their teachings have resulted in many divisions and subdivisions of the religious denominations and orders of these present times. Even the Primitive Baptist are terribly disturbed in this our day because of the removal of these landmarks which were set by the fathers of old or, "Holy men of God." They are trying to "Unify and bring the Church together" on the lines which they mark out, and some of them change as easily as a chameleon can change his color just to acquire the title of

"peace-maker."

The fathers have well marked (1) the lines of the doctrine of the Church, (2) of the experience of the Church, and (3) the discipline of the Church. For any of us to teach in such a way as to in any way lead the children of God out of the old paths can be nothing but carelessness in not seeing where we go, and who we follow. "Thus said the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16. Here was manifest in Israel the evil spirit of rebellion which is equal to witchcraft, which was a deadly sin in Israel. "Thou shalt not suffer a witch to live." Ex. 22:18., Deut. 18:10.

The commandment to the church was to "Stand in the ways." See? As long as one is in the ways, he is to stand, and ask. If it be a week, a month, a year, or a much longer period of time, he is to stand. When one is standing, he is not walking nor otherwise going, and, yet, he is in obedience; he is standing; he is waiting on the Lord. Better not move at all than to move in a bad or the wrong way, hence the expression, "Stand ye in the ways." When it is the pleasure of the Lord to open up to us the good way, it will be fully supported by His word, for His "word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Again, For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. Hence, we are made to beg for strength to stand until the light of God's word shines on the good way, then walk therein. If we are blessed to do this, we will be unified. Some who have been as changeable as the colors of the chameleon are trying to unify the brethren. The old Proverb, "Physician, heal thy-

self," will very aptly apply to them.

In many parts of our country today, there is much controversy on doctrine, and many have forged ahead in their own heady ways until they have caused divisions contrary to the word of God. These should have stood in the ways. If the place was dark, or if it was in the very belly of hell, stand ye in the ways. God has the rule in the darkness as well as in the light, and also in the very belly of hell. If you are a child of God, hell cannot hold you any longer than your Father please, as was the case with Jonah, but at His word you will be delivered in the clear light of the day of God's revelation, and you will be made to know that salvation is of the Lord.

The true gospel is the fruit of the resurrection. There must be a death and then a raising up unto knowledge followed by the preaching of the gospel. Many of the children of God have received the gospel only in the forgiveness of sins without the death. I have no doubt but that some acceptable preachers have never been carried down in the deep places, with God's waves and His billows all over them, and have never known what it is to be completely alone in an island of the sea, the voice of His waterspouts, as they toss the tried servants here and there until they feel as those without hope. Many times there are those who have been let to stand in the ways, and to inquire for the good old way, and then made to walk in it. I will relate a little thing I once heard which will illustrate this point:

An old black slave was once telling in the presence of his master some things about religion as it is revealed in the heart of the poor and needy. His master snarled at the teachings of his faithful old servant, and then said, "There is not any such thing as re-

vealed religion." The old darky replied, "Master, not as you knows of." Would not this be a better way among us? If a brother is carried down into deep things where I have not yet been led to walk, should I not continue to stand in the ways, and inquire for the good way, rather than to cry out against that brother for walking in the way the Lord is leading him, and in the ways which He has not given me to understand? And not be calling that brother by hard, disrespectful names, and accusing him of heresy, but just be honest and admit that God has not revealed these things to me.

The absolute commandment of God to the sword (the wicked. Ps. 17:13) is "Awake, O sword, against my shepherd, and against the man that is my fellow, sayeth the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones." Zech. 13:7. Again, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Acts 2:23. Again, "And we know that all things work together for good to them that love God, to them that are the called according to His purpose." Rom. 8:28. Brethren, if you have a chain which is just one hundred yards long with all its links in it, and occasionally a link is left out of it, is it full length when you come to join it together? Will it reach all the way it was intended? Here is a chain which was purposed of God to work for good to them that are the called according to His purpose, and who love Him. The links are said to be, "all things." It takes all things (every single link) to make up this chain. If one thing of the all things be left out of this chain, will it accomplish the purpose of Him who made the chain? One brother wrote to me that it meant all things of only a certain good class. I

wrote back to him and asked him to furnish me with a table by which I could divide or categorize the classes of things for I wanted to be right. He has not yet furnished me with said table, and therefore, I am left to believe that Paul knew what he was saying when he said it was "all things," and I do believe it.

Now, brethren, do you believe these and such-like texts? If you do not, you are at war with the fathers, you are not reconciled to God, you would remove the ancient landmarks, and in doing so you would be surrendering the land to those who would gladly make shipwreck of the faith, and on the other side you would be slicing off land which God has given to Israel, and joining the cities of the world and the gods of the aliens with their worship of idols to the worship of the living God. See where the danger is? "Now we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2nd Cor. 5:20.

This is not only true in the doctrine of the Church, but it is true in the manner of God's leading us to the knowledge of His salvation. One can remember the time when he first felt the sting of sin, another cannot so remember. One can give the date of his deliverance, another cannot do so. One leper was cleansed immediately, while ten others were cleansed as they went, but were they not all clean? And did not the word of God cleanse all of them? Then why show the prevalence of the old man, our carnal nature, by quarreling as to which way is the best to be born again? We surely would show that we are carnal and of the flesh to have wars and fighting over the things of the Spirit.

The same is true in the things of gospel discipline.

This point is probably more clearly taught in our blessed Book than any other. While it is very sweet to have hope that we were predestinated, and chosen in Christ, heirs of the kingdom, and that we were led by His Spirit to know and to partake of the good things of His vineyard, it is also good to know that we should honor in His vineyard Him who called us thereto. To be enabled to do this we must be taught how we should behave ourselves in the house of our God. Our Guide Book abounds with instructions for this purpose. To know what this Book teaches, we must take that Book and stand in the ways and ask for the good way. We cannot be mistaken; it is too plain. If any man or even an angel from heaven should come to us with any other teachings, let that man or angel be accursed. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. He is one to lead you from the path of righteousness. Do not follow him but flee from him to refuge in the Book of God.

In cases of private trespasses of offenses, the Lord Himself spoke clearly. There is no crack in the bell and no uncertain sound in the trumpet. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast gained thy brother." Matt. 18:15.

This can be best explained by repeated quotations with emphasis; "If thy brother shall trespass." Not somebody also but :Thy brother." One who is your equal, the son of your own dear Heavenly Father and Mother, His bride, the Church, if he shall trespass against thee, "Go and tell him his fault between thee and him alone." This is imperative. Nothing else will do, nor will not in any wise or for any cause fill up this

absolute commandment. You must go to him alone. You shall go and talk with no one present but yourself and himself. The word, "Alone" means just this. This word is absolute for the Church in all ages and conditions. There can be no turning from this word and remaining a true Primitive Baptist. If you tell anybody else, who ever he may be of this matter, you have forfeited your right to tell the one who has trespassed against you, and you have become a transgressor; you have trespassed yourself against the word of God and you are competent only to go and confess your fault to the Church and the brother against whom you have sinned. Why? Because the word of God is, "Go and tell him alone", and you have not done it, but you have told another. This is a violation of the word of God, and you cannot be excused until you have confessed your faults satisfactory to him against whom you have sinned. That is all that will set you right in the house of our God. Then every brother and sister who listens to your complaint to give it credit is guilty with you, and the Church of which you are a member, if she holds you in fellowship with this sin on your head, she is also as guilty as yourself because she is a partaker of your evil deeds, and she cannot be justly called a Primitive (Predestinarian) Baptist Church in gospel order. If we do not follow the teachings of the scriptures we are removing the ancient landmarks, and are forfeiting our rights to the name of the Church of God. Indeed, this is a serious, solemn matter!

Brethren, abide in the word of God or hush. Preachers, abide in the word of God or come down from the High Places which you disgracefully occupy. None of us should be allowed to occupy the high places of the house of our God only as we occupy them in a

"thus saith the Lord."

These remarks are submitted to the household of faith with a true desire that if any brother, sister, or friend shall find any variation from the strait gate and the narrow way in any point I have given, if the needle does not point directly to the pole, he, she or they, shall point it out to me. Don't come with, "I think so and so," but with the texts in the scriptures in justifying such corrections, and I promise you faithfully that I will take the matter up in the same paper in which this letter may be published. Come, help me, ye that love the Lord and the peace of His house.

As ever, your brother in the hope of the gospel of our Lord Jesus Christ.

L.H. Hardy
Atlantic, N.C.

Elder L. H. Hardy wrote the above article sometime during the year 1926 at the threshold (or beginning) of the second largest division ever to take place in the history of the Baptists in the United States of America. This division took place over the doctrine of predestination. (The largest division or separation occurred during the years 1830-1845 between the Old School (Primitive) or Predestinarian Baptists and the New School or Missionary Baptists.)

In reading Elder Hardy's article, it is very clear to see that he saw an impending division or separation in the militant church based on the doctrine of the church, which begun during the year 1927 and lasted until 1937. Many states in the eastern part of the United States had churches and associations of Primitive Baptists that were deeply involved in this division or separation when many of them fell away from the doctrine of predestination into the world of conditionalism. Elder Hardy

died March 29, 1930, just a little over three-and-a-half years after writing this article at age 77 years and 12 days in the pulpit of Simpson Creek Church, (Mill Branch Association) Loris, South Carolina.

In this article Elder Hardy was blessed in showing the difference between mere practices (lining of hymns, etc.) of the church, and the true "landmarks." Also, that all "Fathers" and holy men in the church are named and listed within the scriptures, while those who have lived since the apostolic age do not fall into this category.

Our reading of this article in the entirety will show just how far the church has drifted away from discipline as it was carried out over sixty years ago. Many, including myself, sorry to say, will come up short (guilty) when this standard is applied to us.

J.M. Mewborn

NOTICE OF DISSOLUTION OF WINSTON-SALEM PRIMITIVE BAPTIST CHURCH, WINSTON-SALEM, NORTH CAROLINA

August 3, 1996

(1.) Motion and agreed that the church enter into conference with Elder John Lee moderator and Sister Eva Deaton clerk.

(2.) Conference opened with hymn and prayer by Elder Kenneth Hopkins.

(3.) Inquired into the peace and welfare of the church. She was found to be at peace.

(4.) Invited brethren and sisters of our same faith and order to seat with us in this conference. A complete list of those seated with us will be prepared and included with this minute.

(5.) Called for a treasury report. Presented by Brother Thomas Blaylock and will be published with this minute.

(6.) Called on Brethren Thomas Blaylock and Justice Crews to state the reason for the convening of this conference. During the first five months of this year, both Elder Claude Brown and his wife Sister Glenna Brown, passed from this life and are resting in their Jesus. This leaves only Brother Crews, who is extremely feeble, and Brother Blaylock. Feeling unable to continue to maintain the properties and to hold regular monthly service, they seek advise and counsel from their sister churches.

(7.) Motion, second and agreed to appoint the following as trustees of this Church to serve with Brother Thomas Blaylock.

Brother Coy M. Vance,
Bunker Hill Church
Brother Morris A. Apple,
Burlington Church
Sister Louise Caviness,
Oak Forest Church

(8.) Motion, second and agreed to give these four trustees full authority to act in the best interest of Winston-Salem Church and the Salem Association in disposing of the church property at a fair price, maintaining the property until this is accomplished, and dividing the proceeds equally between the other three churches in the Association. The trustees are granted full authority to place the property in a trust for this purpose. The trustees may employ a lawyer to guide them and help in this task. The conference suggested Mr. Rudy Ogburn, Raleigh, N.C.

(9.) Agreed that once the church property has been sold, another conference will be convened to disband the Church, and give the remain-

ing members letters in good standing to place their membership wherever they desire among orderly Baptists.

(10.) Motion, second and agreed that a safety deposit box be opened to secure all the necessary documents for the trustees.

(11.) On motion, the minutes were read and approved.

(12.) Moved to adjourn the conference.

(13.) Closed by Elder John Lee

John T. Lee, Moderator
Eva B. Deaton, Clerk

Vistors seating with us from sister churches.

Elder Jim Moody,
Toms Creek Church
Sister Mary Ruth Moody,
Toms Creek Church
Elder Kenneth Hopkins,
Thomas Groove Church
Brother Clifton King,
Rock Hill Church
Brother M.A. Apple,
Burlington Church
Sister Florence Apple,
Burlington Church
Brother Coy M. Vance,
Bunker Hill Church
Sister Emma Stone,
Bunker Hill Church
Sister Francis Shelton,
Bunker Hill Church
Sister Nina Stafford,
Bunker Hill Church

Financial Statement, August 2, 1996

Assets	
12 Month Certificate	
Renewed 7-7-96	\$5,504.19
12 Month Certificate	
Renewed 4-6-96	\$7,001.88
Checking Account	
	\$701.03
Total	\$13,207.10

Debts	
Water Bill	
(\$10.02 Bi-Monthly)	
Electric Bill	

(\$12.45 Monthly)
Insurance
(\$300.00 Annually)

NOTICE OF SALE OF WINSTON-SALEM CHURCH PROPERTY

The Winston-Salem Church property has been sold. The sale was closed on Friday, January 31, 1997.

Therefore, the final conference for Winston-Salem Primitive Baptist Church has been scheduled for Saturday before the first Sunday in March at Bunker Hill Primitive Baptist Church with the meeting to begin at 10:00 A.M. The date is March 12, 1997.

Bunker Hill Church is located on N.C. Hwy. 66, two miles south of Kernersville, N.C. We invite our brethren, sisters, and friends to meet with us.

John T. Lee, Moderator
Eva B. Deaton, Clerk

**BERTHA VIRGINIA
HUTCHENS**
(August 28, 1911 —
April 2, 1996)

I am writing in memory of our beloved mother, Bertha Virginia Hutchens, whom the Lord saw fit to take home to be with Him on April 2, 1996. She had only been sick for a short while. From the day the doctors told her of her illness, she lived only about seven weeks. Our Lord saw fit to bless her and our family through this illness because she did not have to suffer very long.

She was to us what the scriptures speak of as a "virtuous woman," and her children arise up and call her "blessed." Proverbs 31:10 & 28. She will forever be within our hearts and on our minds until that glorious day when we hope we shall see Him, our Lord Jesus Christ, in all His glory.

Both of our parents were firm believers in the sound doctrine of Salvation of God alone by His grace through

faith and the predestination of all things. My father, Elder Noel G. Hutchens, served Goodwill Primitive Baptist Church, Henry County, Virginia, and also Aaron's Corner Primitive Baptist Church almost up to the time of his death in August, 1977. I can remember as a child, when I was growing up, daddy saying "there was nowhere else on earth he would rather be than with the Lord's people and in the Lord's house."

The scriptures speak of dreams and both my parents were blessed with them. I would like to share with you several of the dreams my mama had and that we had talked about over the years. My father became very ill during the depression years in the early 1930's and had to be in the hospital for a very long time. They didn't think that he was going to make it, but my mother went to see him every day even though some days he did not know who she was or that she was even there.

She had to sell flowers out (on) the street to earn what little money that she could. She had come home one day from the hospital and was very tired. So she laid down on the bed to rest a while. She heard the Lord's voice for the first time and He told her in this dream to pray this prayer. It was what we know as "The Lord's Prayer," (Matthew 6:9), that "all would be well." She had no doubt in her mind whatsoever that the Lord had spoken to her. So she did as the Lord commanded and said for her to do.

When she awoke from her sleep and went back to the hospital, my daddy was sitting up in the bed. This was the first time he had known anyone or anything for several weeks. He told mama that he knew it was her coming down the hall in the hospital before she had even gotten to the room. Daddy recovered from his illness and came home. I asked my mama if she thought that the Lord

meant for her to pray for her unborn children, as well as the two daughters, as He commanded her. These were my two sisters, Carol and Shirley. She said she prayed then Lord's Prayer, and He told her that "all would be well."

I believe in all my heart that I have never done anything good or ever will on this earth. The scriptures say that we are not saved by our works, but by the Grace of God through faith. I feel in my heart that if a prayer was ever said for me, it was said by my dear mother long before I was ever born.

Another dream that my mama had was about two years before her getting sick. She had dreamed she had died and could see herself in her own coffin. She and Erma Flinchum (who had been dead for a very long time and was a member also at Goodwill Church and with whom she had been a very close friend for many years) had wings and were flying around in the sky. She said all of us, her children, were gathered together, looking at her in her coffin, and were crying over her death. She said in her dream that she spoke to us and said, "My children, what are you crying for, can't you see that I am happy now?"

I have often thought of that dream when she first got sick and since she has passed on. It has been a great comfort to my poor soul.

My mind often takes me back to Romans 8th chapter, verses 24, 25, 28, 19 & 30 which best described to me what our parents believed, where their faith and hope rested, and what it rested upon. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did fore-

know, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."

May it be God's will that we, as a family, be blessed to give thanks and praise unto the Lord for letting us have both of them as long as we did. I do know there have been many times in my life, as I am sure in every one's life, that I had felt as though I had hit rock-bottom, and, surely, I did not know how to pray or what to pray for. Mama and I would talk, and she said that she believed that the Lord's children have to go in this world with a continual begging and prayer in their hearts.

In closing, Romans 8:26 best describes, I believe, the feelings of His afflicted and poor people in this sin-cursed earth. "Likewise the Spirit also helped our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." "And He that searcheth the hearts knoweth was is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Romans 8:27.

Just a child in humble hope,
Judy Hutchens Lester
Stoneville, N.C. 27048
September 20, 1996

YELLOW RIVER UNION MEETING

The Annual Yellow River Union Meeting will be held with Mt. Zion Church, Clark County, Georgia, on the third Sunday and Saturday before, these dates being March 15th & 16th, 1997.

Directions to Mt. Zion Church are as follows: From Int. 20 West, exit at Thomason-Washington Hwy. 78 (Exit 59) to Athens (Ga.) City limits, an-

proximately 5 miles on Hwy 78 to church on left across from Georgia Square Mall. From 441-South, exit at the North Bypass (South 29, North 129). Travel 5.5 miles and exit at the Winder-Atlanta exit. Turn right onto Hwy. 78. Travel about one mile to church on left of highway (across from Georgia Square Mall).

We extend an invitation to all who love the truth to come and meet with us.

Hewatt L. Fleming
Route #4, box 4330-A
Danielsville, Ga. 30633
(Tele. 1-706-795-3297)

LAUREL SPRINGS ASSOCIATION

The 59th Annual Session on the Laurel Springs Primitive Baptist Association will convene, the Lord willing, beginning on Friday, May 30, 31 and June 1, 1997, at Fisher River Church in Dobson, Surry County, North Carolina.

Directions to Fisher River Church from Mount Airy, N.C., take route 601 South approximately 7 miles to "Old Route 601," Dobson exit. Turn right to church location on your right about 1/2 mile. Those coming on Int. 77, take Exit 93 to Dobson, N.C. Go to 2nd traffic light, and then take left to church location on your left about 1 mile.

We invite our ministering brethren, brethren, sisters and friends to come be with us in our association.

Lena Branch, Assn. Clerk
243 Lumberplant Road
Lowegap, N.C. 27024

ENJOYS LANDMARK

Dear Elder Mewborn,

I am enclosing my check for \$25.00 to renew my subscription to Zion's Landmark. The remainder of funds is for the use of the publication of the Landmark.

The Zion's Landmark has

been in my home for many, many years, and now that I am the only one in my family left behind, I do not want to miss a single copy. I enjoy the Landmark so much! I believe its reading is the truth. Pray for me. I am not a member of the church, but hope to be a strong believer.

Yours in blessed hope.
Hazel Fleming Jackson
Greenville, N.C. 27858
September 10, 1996

A 102 YEAR OLD READS AND ENJOYS ZION'S LAND- MARK

Dear Elder Mewborn,

Please renew my father's, Tom Manring's, subscription to the Zion's Landmark. He just had his 102nd birthday on November 9, 1996, and he thoroughly enjoys reading the paper. He remains active and still attends his church once a month, but his eyesight is failing him. He now uses a magnifying glass to read the Landmark. I do not know how much longer he will be able to see with the magnifying glass.

Thank you,
Doris M. Mabe
Lawsonville, N.C. 27022
November 14, 1996

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If you love the truth and want to receive Zion's Landmark every two months for the next year or more, please subscribe today. Perhaps you know of someone among family or friends who would enjoy Zion's Landmark as a gift. Subscribe today and don't miss a single issue!

